

Genesis : a simple and earnest atte

222.11 S58g



Simpson, Albert Benjamin,
Life Pacific College Alumni Library

DATE DUE

Simpson, Albert Benjamin
Genesis

Genesis : a simple and earnest

222.11 S58g

115752



Simpson, Albert Benjamin,
LIFE Bible College Alumni Library

HCO

GENESIS

A SIMPLE AND EARNEST ATTEMPT TO UNFOLD THE
SPIRITUAL TEACHINGS OF THE FIRST BOOK OF
HOLY SCRIPTURE, ESPECIALLY WITH REFER-
ENCE TO THE PERSON AND WORK OF
THE LORD JESUS CHRIST.

By

A. B. SIMPSON

Founder of The Christian and Missionary Alliance

Formerly published as

Volume I

of the

"CHRIST IN THE BIBLE" SERIES

CHRISTIAN PUBLICATIONS, INC.

THIRD AND REILY STREETS

HARRISBURG, PA.

ALL RIGHTS RESERVED



(Printed in the United States of America)

CONTENTS

INTRODUCTION.

	PAGE
SECTION I. Mosaic Authorship of the Pentateuch. Section II. Contents and Divisions. Section III. Development of the Gospel in the Writings of Moses.....	5

PART I.—EXPOSITORY.

GENESIS.

Introductory, Genesis the Book of Beginnings, Seven Beginnings	17
--	----

CHAPTER I.

THE BEGINNING OF THE UNIVERSE.

SECTION I. The Creator. Section II. Creation of the Heaven and Earth. Section III. Chaos. Section IV. The Days of Creation. Section V. Allusions to Creation in Later Scriptures. Section VI. Correspondence between the Bible Account and Nature. Section VII. Spiritual Lessons from the Story of Creation.....	19
---	----

CHAPTER II.

THE BEGINNING OF THE HUMAN RACE.

SECTION I. Bible Account of the Origin of Man. Section II. Errors Contradicted by the Bible Account of Man's Creation — Materialism, Evolution, Original Diversity, Antiquity of Man. Section III. Spiritual Teachings of the Account of Man's Creation.....	39
--	----

CHAPTER III.

THE BEGINNING OF SIN.

PAGE

SECTION I. The Introduction of Sin. Section II. The Effects of Sin. Section III. Subsequent Developments of Sin in the Book of Genesis.....	56
---	----

CHAPTER IV.

THE BEGINNING OF REDEMPTION.

SECTION I. In the Story of the Fall. Section II. Subsequent Developments in Genesis.....	65
--	----

CHAPTER V.

THE BEGINNING OF THE NATIONS.

SECTION I. Antediluvian Nations. Section II. The Sons of Noah. Section III. The Seventy Nations which Sprang from the Family of Noah. Section IV. Subsequent Development of the Nations. Section V. Hybrid Races....	89
--	----

CHAPTER VI.

BEGINNING OF THE HEBREW RACE.

SECTION I. Origin of the Hebrews. Section II. Purpose of God in the Separation of the Hebrew Race. Section III. Subdivisions and Subsequent Developments. Section IV. Present Condition. Section V. Future Prospects.....	101
---	-----

CHAPTER VII.

BEGINNING OF THE LIFE OF FAITH.

SECTION I. Abel, or Justifying Faith. Section II. Enoch, or Sanctifying Faith. Section III. Noah, or Separating Faith. Section IV. Abraham, or the Obedience of Faith. Section V. Isaac, or the Patience of Faith. Section VI. Jacob, or the Discipline of Faith. Section VII. Joseph, or the Victory of Faith over Suffering and Wrong.....	112
--	-----

INTRODUCTION

SECTION I.—*Mosaic Authorship of the Pentateuch.*

UNTIL within the last century there was little dispute among Hebrew and Christian authorities about the Mosaic authorship of the five books which bear the name of the great law-giver. A few of the early Gnostics questioned it, and several of the heretics of the second century. But the first serious attacks upon the genuineness and authenticity of these books, making any pretensions to Christian scholarship, are a little more than a hundred years old. A Paris physician, named Astruc, is the modern author of the Higher Criticism in relation to the Mosaic books. He has been followed by a vast array of scholarship, including Knobel, Hupfield, DeWette, Bohlen, Bleek, Ewald, Kuenen, Wellhausen, and even Delitzsch, who with great learning and eloquence have endeavored to establish hypotheses almost as varied as the various names that support them, and who agree only in the one particular, that they all ascribe the date of these books to a later period than Moses, but differ as widely with respect to the exact period of their authorship as the interval from Saul to Ezra. The majority of them regard the Pentateuch as the production of the time of Josiah, and their favorite theory is, that this was the book of the law, said to be discovered by Hilkiah the priest, in that monarch's reign, and that he palmed it off on the credulity of the king. They admit that certain

portions of the book were undoubtedly written by Moses, and that other portions, by different authors, were in existence as fragments long before this date, but they were then gathered together and put in their present form by some unknown author.

The first ground of this theory is the marked difference in the early chapters of Genesis between the different sections, especially with regard to the various names of God. In one entire section, He is called by the name Elohim, in another, Jehovah, and it has been inferred that these are independent narratives written by different authors and were called respectively the Elohist and Jehovist documents. Their next argument is drawn from the unhistorical character of the book and its contradiction of many alleged facts, both in science, geography, and history. The third ground of their theory is the resemblance of the style of the Pentateuch to the later books, especially Jeremiah. The fourth and last argument is based upon allusions in the books themselves, which require a later date than Moses. For example, sometimes the land is spoken of as being already occupied by the Hebrews and as if the writer were speaking from a Palestinian standpoint. Again they quote the expression "Unto this day" as implying a later authorship. They refer also to citations from ancient documents such as "the book of the wars of the Lord," and many other allusions to antiquity which imply a recent origin.

All these arguments have been met by competent scholarship. Any one who wishes to follow this subject more fully will find it ably discussed by Canon Spence in his introduction to the "Pulpit Commentary," and in the learned works of Canon Cook, Lange, Kurtz, Hegsten-

berg, and others. The various names of God used in different sections, are easily explained because of the different relations which God sustains in these various passages. In describing the work of creation, He is spoken of as Elohim; but when He comes to deal with men in covenant relations, He is Jehovah. With regard to alleged errors of statement and historical blunders, it has been shown that the references to ancient events and countries in these books are confirmed by all the most recent researches, and that the more fully the facts of science are corrected and established, the more wonderful is the harmony which they show with all the allusions of the Mosaic writings. The third objection, with reference to the resemblance of the language to the style of later books, is easily explained by the fact that Jeremiah was a diligent student of the writings of Moses, which had just been discovered in the temple after being lost for years, and which no doubt gave the profoundest impulse to his religious life, and would naturally reappear in his own writings. The fourth objection, namely, allusions to the land as already occupied, might very naturally arise from the fact that Moses wrote from the standpoint of those who were to read his writings, and on the assumption that they were immediately to occupy the land, and hence he recognized it as already in their possession. It is exceedingly doubtful, however, whether any such allusions can be shown as are not capable of the simplest explanation. Without entering more fully into details on these arguments, it is sufficient to say on the other side:

First, that there was no reason in the nature of things why Moses should not write such a book, as we know from undoubted authority that literature was already in

existence, and we have Chaldean records as early as the time of Abraham, closely resembling the writings of Moses, and containing the legendary accounts of the creation, the deluge, and other events of antiquity.

Second, it is certain that Moses was commanded to prepare a book of some sort; Ex. 17: 14. In several places within the Pentateuch itself he is recognized as the author at least of certain portions.

Third, the Pentateuch can be traced back to the time of Moses. That it existed in the days of Ezra and Nehemiah is not disputed. In the days of Josiah it was recovered from the wreck of the temple by the high priest. The Hebrew prophets, in the closing days, both of Israel and Judah, refer again and again to it, and the Psalms of David are based upon its teachings, and continually refer to the law of the Lord. The teaching of Samuel was founded upon the Mosaic law, and the book of Joshua refers explicitly to it as the very ground of their faith and obedience, and the covenant on whose faithful observance their national prosperity depended.

Fourth, the Lord Jesus Christ and His apostles are unequivocal witnesses to these books as the writings of Moses. Mat. 19: 7; Mk. 12: 19; Lu. 16: 31; Jno. 5: 46, 47; Jno. 1: 45; Acts 15: 21; Rom. 10: 5.

The only answer to this irresistible argument which the advocates of the Higher Criticism can give, is that Christ Himself must have been mistaken and imposed upon. It is fortunate that the true spirit and possibilities of this school have been permitted thus to appear, and a system which needs to descend to such an assumption of superior wisdom, even to the Lord Jesus Himself, will be considered with due caution by every devout believer.

Other reasons might be added, if necessary; such as the testimony of the Samaritan Pentateuch, of the Pharisees, Sadducees, and all other Jewish parties, and finally of the Mosaic institutions, and the Jewish people themselves whose existence cannot be explained unless we assume as their foundation such records and revelations as these books contain. The Higher Criticism has not succeeded any better in informing us who was the transcendent genius who gave us these writings than sceptics have in discovering the author of that most stupendous of all supposed inventions, namely, the story of Jesus. An immortality and glory beyond that of Homer or Shakespeare awaits the happy genius who can be proved to have given to us such wondrous documents as the five books of Moses or the five evangelical histories of the New Testament. Until this is shown, intelligent faith may be content to rest, as has been well said, in the "ancient faith of both the Jewish and Christian churches, that the Pentateuch proceeded from the pen of Moses, the man of God."

SECTION II.—*Contents and Divisions of Genesis.*

The Book of Genesis is called in Hebrew, *Bereshith*, ordinarily translated, "beginning," or more literally meaning, "evolutions, or developments." Taking it in both senses, it might be thus divided:

First, as a book of origins, it describes the beginning of the universe. 1:1 to 2:2.

Secondly, as a book of developments, it divides itself into ten sections by the recurring phrases, "The generations of." These are as follows:

First: The generations of the heaven and the earth. 2:4 to 4:26.

Second: The generations of Adam. 5: 1 to 6: 8.

Third: The generations of Noah. 6: 9 to 9: 29.

Fourth: The generations of the sons of Noah. 10: 1 to 11: 9.

Fifth: The generations of Shem. 11: 10 to 11: 26.

Sixth: The generations of Terah. 11: 27 to 25: 11.

Seventh: The generations of Ishmael. 25: 12-18.

Eighth: The generations of Isaac. 25: 19 to 35: 29.

Ninth: The generations of Esau. 36: 1 to 37: 1.

Tenth: The generations of Jacob. 37: 2 to 50: 26.

SECTION III.—*The Development of the Gospel in the Writings of Moses.*

"*He wrote of me,*" said the Lord Jesus concerning Moses. The Gospel according to Moses is as real as the Gospel according to John. There are four Gospels in the beginning of the Old Testament as well as in the commencement of the New.

The story of the Creation is full of Christ. He was the Word which God spake when He said, "Let there be light." And it was His "Spirit" that "moved upon the face of the waters." The creation of man in the image of God was a foreshadowing of the Incarnation, and the breathing of God's life into the breathless clay was a type of regeneration. The formation of woman out of the substance of the man while he slept symbolized the birth of the Church out of the bosom of her crucified Lord. The Garden of Eden and the Tree of Life all have their counterpart in the finished Redemption and Paradise restored. But the true Star of Hope rose in the midnight of the Fall. The glory of God's grace only appears in the hour

of man's ruin and despair. How marvelous that grace as it comes seeking the guilty sinner and crying like the wail of a mother after a lost child, "Adam, where art thou?" as it almost overlooks the dreadful sin of the human pair in the greater wickedness of the real author of the evil, the serpent, and passes its judgment on him rather than on man; and then, as in the very words of judgment it proclaims the first glorious promise of redemption by the Seed of the woman, who should regain the lost inheritance and crush the tempter's head. Adam's faith quickly catches the gleam of hope and calls her name Eve, the mother of life, for the race her sin doomed to death. Then, in the coats of skins and the cherubim at Eden's gate, God gives the token of their justification and erects the Throne of Grace through which, henceforth, "the way of the tree of life" must lie.

How delightful it is to find that the very name of God is significant of His grace! While He is being revealed simply as the Creator of the material universe, He is spoken of as "God" absolutely; but when He comes to deal directly with man, and especially fallen man, we find a new name, "Jehovah God," the God of Covenant Love.

That first word of judgment and promise is really the keynote of all that follows, not only in the writings of Moses but in the whole plan of redemption and revelation of the gospel. It describes three conflicts.

First, between the woman and the serpent. She had begun by an unholy alliance with him. But it was not to continue. She was to understand and resist him. And woman has ever been the devil's truest foe.

Secondly, between the woman's seed and the serpent's seed. He was to have a seed on earth. The wicked are

"the children of the wicked one" and of their "father the devil." The true seed of the woman are the children of God. These two races of men were to be opposed. They always have been and ever will be to the end. And whenever they have mingled, the result has been the death of true religion.

Thirdly, between the Divine Seed—Jesus Himself—and the serpent. This was to be the final and victorious stage of the conflict. By the bruising of His heel on Calvary He was to crush finally the serpent's head, and terminate the terrible struggle forever.

The books of Moses simply develop this great conflict.

THE ANTEDILUVIAN AGE.

1. The serpent's seed is not hard to trace. The record of the race of Cain begins and ends in blood. The first step is self-righteous unbelief. Cain was the first Unitarian. He was willing to worship, and his worship was beautiful and æsthetic, but he was not willing to come as a sinner through the way of the cherubim and the atoning blood. And his rejection of this, the ancient gospel, led soon to every form of sin. The next step was envy; the next, murder; the next, separation from God; and the next, utter worldliness. With no other God he gave himself up wholly to Mammon. Cain's race built the first city, invented the first musical instruments, perfected the first mechanical arts, instituted the first harem, and first prostituted beauty, culture, wealth, and art to selfish and godless pleasure. There could be no other end than that which soon came, the judgment of the Flood.

2. The seed of the woman, begun in lowly and believing Abel, renewed in Seth and his godly descendants, had its brightest example in Enoch, the type of perfect humanity; and finally reached its culmination under that dispensation in faithful Noah, who became the transition link to the next age.

These few noble witnesses maintained the conflict with evil while they lived. But already the line of separation had begun to disappear, the old enmity between the seeds became modified and at length obliterated, and in the days of Noah the two races had become merged in one promiscuous mass of wickedness, and nothing less than extermination could cure the fearful disease of sin. Man had grown physically more perfect by the union, but alas! morally and spiritually so degenerate that he who had once been the image of his God was now but a splendid brute, and a savage one at that. Mercy was mingled with the judgment. One hundred and twenty years of respite were given, but at length the stroke of judgment fell, and only Noah's family were found to have accepted the gracious promise of escape.

3. And what was there in all this age to point to Christ? The sacrifice of Abel pointed to His cross, and Abel's own lowly spirit, shepherd life, and innocent death were vivid types of the greater Seed. The ark of Noah foreshadowed His salvation. The life of Enoch was the type of His holy example. Enoch's prophecy was the first prophetic note of His glorious coming. And when we add the striving of the Spirit with the antediluvian race for one hundred and twenty years, and the symbol of the dove amid the waters of the subsiding flood, we have a fair outline of the gospel before the deluge.

THE POSTDILUVIAN AGE.

The story of grace begins anew in the family of Noah.

1. Again the holy seed stands out in the line of Shem in the words of Noah's prophetic blessing. Jehovah is to be the God of Shem, and Japheth is at last to share his blessing. True, for a time the line can only be traced in fragments, such as Melchizedek, and, perhaps, Job, but it reaches its next distinct point in Abraham, through whose family it henceforth is to flow in covenant blessing.

The evil seed is more marked in this age than the good. Ham and Canaan are the first names of evil promise, and their descendants, Nimrod and the Babel builders, abundantly fulfil the expectation. The spirit of Cain reaches higher ambitions of worldly power and pride in the great empires of Assyria and Babylon and the tower which was to lead to heaven, but the hand of judgment strikes once more and scatters the presuming race to the four quarters of the globe.

And where is Christ in these dark times? In the sacrifice of Noah, in the rainbow covenant, in the priestly and kingly offices of Melchizedek, and in the Redeemer of Job, we see again the foreshadowing of the Cross of Calvary and the King of Peace.

THE PATRIARCHAL AGE.

1. The links become more regular now in the chain of blessing and the people of God. Abraham is the first and stands before us as the type of faith and separation. His faith is that of a brave and daring pioneer, and although many have since sailed over the same great trackless seas, yet he has been truly called the "Columbus of Faith." The two features of his faith are boldness and obedience.

The steps were clearly marked—the stepping out with sealed orders and promises; the promise of the land, believed and vindicated by his victory over the invaders of Canaan; the promise of a seed, claimed and proved by his taking the name of Abraham, the father of a multitude; the testing of his faith and obedience even in the seeming loss of this promise in Isaac's offering up; and then the peaceful close of his great and lofty life. His faith led to separation. Well did he fulfil the promise respecting the woman's seed at enmity with the serpent's seed. He separated from Ur and its idolatry, from his old father, from Lot, from Ishmael, from Isaac even, from all but God.

Isaac is the next link, and represents the quiet and commonplace aspect of the godly life, and the passive side of faith. His was a patient and gentle life, but he was more distinctively than any of the patriarchs the very seed of promise.

Jacob stands out in vivid distinctness as the example of faith overcoming all the obstacles of a nature originally mean, selfish, and unworthy. He is the seed "chosen not for good in him," but through the exceeding grace of God, and brought through the discipline of that grace to be the prince of faith and power, and the head of Israel's tribes. His life rises by four marked stages; first, the choice of the blessing; second, the revelation of God at Bethel; third, the trials that followed, culminating in the victory at Peniel; fourth, the discipline of his later years and sufferings, ending in the closing triumph of faith and patience when he could say, "Redeemed from all evil," "I have waited for thy salvation, O Lord." The supreme lesson of his life is the discipline of faith.

Joseph comes next with another lesson, namely, the triumph of faith, not now over our own sin, but over our innocent sufferings. The seed of the woman is in conflict with the serpent, first in his own family, and next in the great world empire; but over both he triumphs, and his victory leaves no wounds upon them, but brings to all the blessings of magnanimity and love.

Judah is the last link in this age, and his connection is through the prophetic words of the dying Jacob, pointing him out as the royal tribe through whom at length the King is to come and reign, not only over the tribes of Israel but the world.

Such was the seed of faith in this patriarchal age, and so we see them separated from the serpent's brood—separated first from Chaldea, afterwards the seat of the world's great empire; and then separated next in Egypt—Satan's other seat; and in the next age to be separated from Egypt more signally still.

2. Now, where was the serpent's seed in these generations? Not very far to seek. Chaldea and Canaan, Egypt and Sodom, Ishmael and Esau, and even Job's wife and Joseph's brethren, in the very household of faith, represented but too well their ancient master, and manifested the old enmity of all his race to the people of God.

What traces have we of the Divine Seed? In the sacrifice of Isaac, in the wooing of Rebecca, in the dream of Jacob, and in the sovereignty of Judah, faith can see with no dim light the grace and glory of her Lord, and a form like unto the Son of God in the Gospel of Abraham and Moses.

GENESIS

GENERAL PLAN AND SCOPE OF THE BOOK.

GENESIS is the book of beginnings. The Greek word *Genesis* means beginning, and it is the translation of the Hebrew word *Bereshith*, which also means beginning.

This is the first word in the book of Genesis in Hebrew, and so, as with the other books of Moses, it gives the title to the whole book. In the present instance this is the most proper title, for Genesis is literally a book of beginnings. It leads us to the springs from which all the streams of life and being have flowed during the ages that have followed.

Seven great beginnings are recorded in this book. They comprise the sum of the things more fully unfolded in the subsequent books of the Bible. The first is the beginning of the universe, the heavens and the earth. The second is the beginning of the human race. The third is the beginning of sin—at least of human sin, and divine judgment concerning it. The fourth is the beginning of redemption, of which the whole Bible is the progressive unfolding. Next we have the beginning of nations, and the branching out of the great tree of humanity into the families and races which have subsequently peopled the whole earth, and developed into all the tribes and tongues of the world today. The sixth beginning is the Hebrew race, which is selected out of the nations, and becomes

henceforth the special instrument of divine providence and grace in the working out of God's plan for the world. And the seventh and last beginning is the life of faith on the part of God's own chosen children, as He calls them and separates them to Himself from the wreck of sin, and the mass of the human family, and educates them one by one for His great purposes of grace and glory.

CHAPTER I.

THE BEGINNING OF THE UNIVERSE

Genesis 1:1-2:3.

THE apostle Paul tells us in the eleventh chapter of Hebrews, "We understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear."

A QUESTION OF FAITH.

The facts of creation, therefore, are not open questions for human speculation, but are the subjects of special divine revelation; and the very first province of faith has respect to these. Any conclusions of human science which contradict the fundamental statements of God's Word in this matter, are inconsistent with Christian faith, and must ultimately be found to be scientifically false. So far as the doctrine of evolution contradicts this statement of the Holy Spirit, it must be rejected by reverent faith, as founded on false assumptions.

Within the Bible account, however, there is room for an almost boundless field of scientific research, and all its established conclusions will be found, ultimately, to be in keeping with the great facts here declared.

Right conclusions about creation are necessary to Christian faith, and fundamental to the very principle of faith, which requires us to recognize at every step the great fact

of Supernatural and Omnipotent power, and to believe in the God who is able to exercise the power of creation, and even of resurrection.

SECTION I.—*The Creator.*

There is one sentence in the opening chapter of Genesis, however, that stands transcendently above even the stupendous facts of creation. It is the first four words of the Bible, "In the beginning God." This is the one thing that had no beginning. This is the one stupendous figure which stands in its divine and sublime isolation at the gateway of the great temple of truth. This is the fact which makes all other facts possible and real, and the first cause from which all effects ultimately flow. This is the overshadowing and transcendent thought that covers the whole subsequent pages of inspiration, and all the confines of creation—God Himself; before all His works, Creator of all His works, and the Cause and End of all His works, "for by him were all things created." So let us begin our Bibles and all our purposes and works, writing on every title page, "In the beginning God."

SECTION II.—*Creation of the Heaven and Earth.*

Coming now to the details of creation: First, we have the original creation of the heaven and the earth. It seems natural to take the sense of the word heaven, which is given to it in this chapter a little later, namely, the firmament, or expanse of the sky, including, naturally, all the heavenly bodies in its vast field of vision; so that the universe consists of the celestial bodies and the earth, our own planet. The number and extent of these mate-

rial worlds are not intimated in the inspired account, but are growing more vast and vivid to the human mind as the discoveries of science extend our vision and unveil the secrets of nature.

As God precedes the universe, so heaven precedes the earth in the order of creation. This little self-conscious world is not the only world, or the greatest of the family of revolving spheres, although it is the theater of human destiny and the scene of God's momentous plan of creation and redemption. The story of creation, thus, in its earliest chapter, lifts our vision above the earth and makes most vivid and real to us the two greater facts of God and heaven.

WHAT IS CREATION?

The word *create*, here used, literally means to make out of nothing, and is so used throughout the Scriptures. It is employed 54 times in the Old Testament, and always applied to God and the higher forms of His creative power. There are other words employed in this narrative, and other portions of the Scriptures, signifying to *form*, to *arrange*, etc., but this word *create* is always used to introduce a new department of creation. The apostle, in the passage already quoted, defines its meaning beyond controversy. He declares that "the things which are seen were not made out of things which do appear." That is, they were made out of nothing, and are not developments of previous forms of matter, and certainly were not eternally existent.

We are not told in what form the universe was originally created, and there is room for unlimited transformations and developments of the materials thus called into being.

SECTION III.—*Chaos.*

Whether the condition described in the second verse was immediately subsequent to the original creation, or was the result of some catastrophe that followed the state of order and completeness, is not settled. But at least, at some period, either immediately after or long subsequent to the original creation, the earth was in a condition of chaos and wreck. The words used are, "Without form, and void." The two Hebrew words *tohu* and *bohu* are singularly expressive. They are very hard to translate. Literally they are rendered devastation and destruction. One is used in Isa. 45:18, "He created it not *tohu*"—translated "not in vain." This would seem to imply that a condition of chaos was not the original state of the earth, but a subsequent wreck out of which the week of the creation days was designed to reform and restore the world to its present condition as a suitable home for the habitation of men.

The revelations of geology bear ample witness to the existence of a primitive condition of convulsion and desolation. During this period, of whose length we are not informed, there was ample time for the geological formations which science has traced in the prehistoric period.

Over this darkness was the brooding presence of the Holy Spirit, and the language in which that presence is described is very beautiful, suggesting the figure of the brooding wings of a bird—the first revealing of the Heavenly Dove, who has since so graciously been manifested to dispel the darkness of earth, and usher in the new creation.

SECTION IV.—*The Days of Creation.*

The process of restoring the earth from a condition of chaos, and preparing it for the residence of man, was a gradual one, and the periods of its successive stages are called days. There has been much discussion as to the length of these days. It is enough to say that there is no necessity in the record itself to limit the word to the natural day of 24 hours. The ordinary Scriptural usage of the word day is much varied. In the present passage even, it is employed in several senses. In the fifth verse it means half a day, or the period of light that came in alternation with darkness. In the end of the same verse, it means a whole day, including both evening and morning. And in the fourth verse of the second chapter, it means the whole period of the six days; while in other Scriptures, again and again, it denotes a general period of indefinite duration—such as the day of trouble, the day of prosperity, the day of visitation. In Psa. 90:4, it means a period of a thousand years. There is no grammatical reason, therefore, for limiting it to the ordinary day; and there are many things in the narrative which make it apply much more appropriately in each instance to a long period, commencing with the dark evening of still remaining chaos and wreck, and ending with a brighter morning of order and higher light and life.

1. *The First Day's Work.*—The work of this day was the creation of light. It is preceded by the simple sentence, "God said." This is next in importance to the opening sentence of the book, "God was."

This little sentence of two words is the foundation of faith, and the corner-stone of divine revelation. Back of

it, also, stands the Living Word, the Person of the Son of God, who was even then the Agent in creation's work, and Who is now the substance as well as the theme of the written Word.

His first creative act was the formation of light by the command "Let light be," and light was.

The existence of light before the appointment of the sun and the arrangement of the solar functions, which occurred on the fourth day, was long a puzzle to science and a favorite ground of objection to the Mosaic narrative. But science has recently discovered that there are more kinds of light than solar light, and that it was perfectly in accordance with the facts of nature, now fully known, that there should be light even before the sun became a luminous bearer of light for the solar system.

"God saw the light, that it was good." How beautiful the beneficence of this first work of His creating love and power! The work of this day was completed by the separating of light from darkness, probably by means of the earth's diurnal revolution.

The record of the first day is closed by the declaration, "It was evening, and it was morning, one day," or literally, "day one." The progress is from the lower to the higher, from darkness to light—type of the divine order in the greater work of the new creation.

2. *The Second Day's Work.*—The work of this day was the separation of the sea and the sky; of the lower and terrestrial from the upper and aerial region, here called the firmament. The word firmament is an unhappy translation. Literally that word means something solid. The Hebrew word means, however, something elastic; the air, or the expanse of the visible heavenly arch, often

spoken of in the Bible as a curtain stretched by the hand of God. The word *expanse* expresses the true idea. The effect of this day's work was to separate the vapors that had hung upon the surface, and poise them in their places in the clouds, leaving the heavier masses of water to roll in the seas and oceans upon the surface. To this *expanse* above the surface of the earth God gave the name of *heaven*. This means the region of the atmosphere, and includes all the immensity above us.

3. *The Third Day's Work*.—The special work of this day was another separation, namely, of land and water. Hitherto the surface of the globe was a surging ocean. But now, whether by volcanic upheavals or supernatural forces, the continents and islands of earth are shaped, and the waters fall into their channels and basins. The work of this day is completed by the commencement of the vegetable creation, and the teeming plants of earth in all their varied forms of life and reproduction.

4. *The Fourth Day's Work*.—The work of this day included the heavenly bodies in their relation to the earth, and the adjusting of the laws which regulate the luminaries of day and night. It is not necessary to suppose that the sun was created on this day. The word here used rather means appointed or set, and it is sufficient to assume that their functions were now regulated and arranged, and the laws of nature in their present operation fully established. The word "lights" literally means "light bearers." The light already created was simply deposited in these bodies for the use of man and the illumination of the earth. The sun is simply the channel of light for the solar system. Not only were they made for the purpose of giving light, but also "for signs and for seasons, for days and for years."

5. *The Fifth Day's Work*.—The fifth day's work comprised the creation of the lower forms of animal life. This was the commencement of life, and marks a new stage of great importance. There is an infinite difference between the lowest form of animal life and the highest vegetable organization. The creation of life is the divine prerogative. The literal translation of the twentieth verse is, "Let the waters swarm with living creatures" — not "bring forth," which seems to imply a spontaneous existence.

A SECOND STAGE OF CREATION.

The word "*create*" is here used for the second time, inasmuch as a new stage of life and being is now to be entered upon, requiring divine and omnipotent working.

The animals created upon this day include the fowls of the heaven and the fishes of the sea, regarded as alike the inhabitants of the waters, the one inhabiting the liquid air, and the other the liquid deep. The order of creation corresponds in this respect to the records of geology.

The higher character of the new world of animate beings thus created is indicated by the fact now stated for the first time, that God blessed them, and bade them be fruitful and multiply and fill the earth and air. The "great whales" described in this section mean, literally, "great monsters," and describe the mighty relics of the primitive creation whose mammoth skeletons are found in the rocky tombs which geology has unveiled—the mastodon and saurian of the primitive rocks.

6. *The Sixth Day's Work*.—Creation now makes its highest advance, and reaches the nobler forms of animal life, the mammalia of the earth, and, at last, the human

family. The records of geology find the first traces of man among the remains of the higher land animals, and Moses tells us that both were created on the same day.

SIGNIFICANCE OF MAN'S CREATION.

The creation of man, however, is accompanied with circumstances of peculiar distinction and importance. It is preceded by a divine council in the Trinity, and it is not the mere command of Omnipotence, but the plan of deliberate and infinite wisdom and love. The type of this creation is nothing less than the divine image.

There is no hint of the development of this crowning form of creation out of the earlier species of life that have successively appeared, but this is a distinct act, unlike any that preceded it. And to make it still more emphatic, the distinct word "*created*" is for the third time now employed. In the first verse it was employed with regard to the entire universe in its original creation; in the twenty-first verse with respect to the first creation of life; and now here, to mark the final stage of creation—man himself. This, however, will form the subject of the next chapter more particularly, and it is enough for the present to link it with the stages in the whole work of creation.

7. *The Sabbath*.—The last day is called the Sabbath, and signalizes the consummation of God's creative work, and the higher thought of hallowed rest. It implies that God has for the present completed the material universe so far as new forms of creation are concerned. And, therefore, the word Sabbath as first employed, denotes, like the other days of creation, a long period which commenced then, and is still running its course—the seventh great age in which we now are living. It became for man the type

of his Sabbath also, and so was constituted the Day of Rest, with an authority that dates from the morning of creation.

SECTION V.—*Allusions to Creation in later Scriptures.*

This wonderful story of creation is finely portrayed in the form of a series of panoramic pictures, in Psalm 104. As we read it side by side with the first chapter of Genesis, it gives a vivid coloring to the simple narrative of Moses.

THE FIRST DAY.

"Let there be light: and there was light," in the Mosaic record, is answered by the Psalmist with the sublime words, "Who coverest thyself with light as with a garment."

THE SECOND DAY.

Then the separation of the expanse of heaven is thus described: "Who stretchest out the heavens like a curtain: who layeth the beams of his chambers in the waters: who maketh the clouds his chariot: who walketh upon the wings of the wind: who maketh his angels spirits: his messengers a flaming fire."

THE THIRD DAY.

The work of the third day, the separation of land and water, is majestically pictured in the Psalmist's vision; "who laid the foundations of the earth, that it should not be removed for ever. Thou coveredst it with the deep as with a garment: the waters stood above the mountains. At thy rebuke they fled; at the voice of thy thunder they

hasted away. They go up by the mountains; they go down by the valleys unto the place which thou hast founded for them. Thou hast set a bound that they may not pass over, that they turn not again to cover the earth. He sendeth the springs into the valleys, which run among the hills. They give drink to every beast of the field: the wild asses quench their thirst. By them shall the fowls of the heaven have their habitation, which sing among the branches. He watereth the hills from his chambers; the earth is satisfied with the fruit of thy works."

The teeming vegetable life which finished the work of the third day, is exquisitely described in the Psalmist's vision: "He causeth the grass to grow for the cattle, and herb for the service of man, that he may bring forth food out of the earth; and wine that maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man's heart. The trees of the Lord are full of sap; the cedars of Lebanon, which he hath planted; where the birds make their nests; as for the stork, the fir trees are her house."

THE FOURTH DAY.

Passing on from this beautiful picture of the new-born earth, in all its robes of verdure and beauty, he next ascends with the narrative of creation to the heavenly regions, and thus describes the fourth day's work, the appointment of sun and moon, and day and night: "He appointed the moon for seasons: the sun knoweth his going down. Thou makest darkness, and it is night; wherein all the beasts of the forest do creep forth. The young lions roar after their prey, and seek their meat from God. The sun ariseth, they gather themselves together,

and lay them down in their dens. Man goeth forth unto his work and to his labor until the evening."

THE FIFTH DAY.

The fifth day's work brought the creation of the marine animals, and so the Psalmist's vision sweeps along the same majestic track. "The earth is full of thy riches. So is this great and wide sea, wherein are things creeping innumerable, both small and great beasts. There go the ships; there is that leviathan, whom thou hast made to play therein. These all wait upon thee; that thou mayest give them their meat in due season. That thou givest them they gather; thou openest thine hand, they are filled with good. Thou hidest thy face, they are troubled; thou takest away their breath, they die, and return to their dust. Thou sendest forth thy spirit, they are created; and thou renewest the face of the earth." The closing refrain, "the Lord shall rejoice in his works," is almost an echo of the old creation decree of divine approval—"God saw . . . it was very good."

SECTION VI.—*Correspondence between the Bible account of creation and nature.*

While, as we have already premised, the Bible is not directly intended to be a revelation of natural science, and often speaks in popular terms adapted to the intellectual progress of the age when it was written, and which might not now be rigidly accurate in the light of the most advanced scientific progress, yet it never contradicts the real facts of nature; and in many things has been found to be a truly marvelous anticipation of the most remarkable

discoveries of modern science. Even the statements and allusions which at one time were criticised by science as incorrect and ignorant have been found by later discoveries to be in real accord with the constitution of nature, although opposed to what was once supposed to be scientific truth.

LIGHT AND THE SUN.

This is nowhere so apparent as in the account of creation, and the most striking illustration of the fact just stated is the Mosaic reference to the creation of light on the first day, and the adjustment of the celestial luminaries on the fourth day. It was long thought to be ridiculous that light should be said to have been created before the sun was constituted the luminary of this planet. But the most recent discoveries have proved that this is exactly true in the order of nature, and that there are many kinds of light besides solar light.

The chief correspondence between the Mosaic account of creation and the best established results of modern science, are admirably stated by Dr. Dawson in his little volume, "Nature and the Bible," and may be summed up as follows:

First.—Both present an exact order of creation. "The order of creation as stated in Genesis is faultless in the light of modern science, and many of its details present the most remarkable agreement with the results of sciences born only in our own day. This is a severe test for the Bible—one from which many of its friends seem to shrink; but we shall see in the sequel how it endures it, and why it was necessary that it should be subjected to it."

Second.—Both lead us back to a beginning. "The tendency of all modern geological and astronomical rea-

soning has been to point by positive indications to a beginning. Geology shows us that the animals and plants which are our contemporaries did not always exist, and we can trace back animal and vegetable life perhaps to their origin on our earth. Even the rocks and continents have their geological dates, and there are none of them that we cannot assign to an origin in geological time. So in astronomy. Science, therefore, must agree with Moses in affirming a beginning of all things."

Third.—Both begin with a condition of chaos.

Fourth.—Both teach us of the creation of light, before the appointment of celestial luminaries. "This distinction between light and luminaries is another point on which Moses anticipates science. On any physical hypothesis of the formation of the universe, there ought to have been diffused light first, and the aggregation of this about the central luminary as a subsequent process; and the enormous lapse of time implied in this physical perfecting of our system is well shadowed forth, in its being finished only on the fourth of the six creative æons."

Fifth.—Both point to an early aqueous condition, and to the origination of the first animals from the waters.

Sixth.—Both give the same account of the formation of land, and its separation from the terrestrial waters. "The greatest of all the physical changes implied in the preparation of the earth is that of the third creative day, in the elevation of the dry land and clothing it with vegetation. It is in perfect accordance with what we know from scientific investigation that the dry land should appear before the completion of the final arrangements of the bodies of the solar system. The natural cause of the appearance of the first dry land is explained by geological

investigation. We left the earth at the end of the second creative æon, with a solid crust supporting a universal ocean. But, as time advanced, the gradual cooling of the earth's mass would make this crust too small. At length it would collapse and fall into folds, giving ridges of land and shallow oceans. When rightly understood, nothing can be more thoroughly accurate than the Bible language respecting those elevated portions of the crust, arched and pillared above the waters, and in which we have our secure abode. It yet remains, however, for geology to discover the first traces of the vegetation which followed this process, and preceded the creation of the lowest forms of marine animals."

Seventh.—Both trace the same scale of progress in the animal creation from the lower forms of life up to man. And both place man's creation among the higher orders of mammalia, and at the same stage of the work of creation. "In both records man is geologically modern, coming at the close of the great procession of animal life; and it is remarkable that geology concurs with revelation in not finding any new species introduced since the creation of man, and only a few species can be supposed to have been introduced along with him. As in the Bible record man is introduced in the same creative æon with the higher brute animals, so in geology he is united without any break to the close of the Tertiary period of the great mammals."

Eighth.—Both represent the most ancient men not as evolutions from former animal life of a lower order, but as a higher order of beings, forming as distinct a species as the men and women of today. "The oldest men whose remains have been found are not of a different species from modern men, but, on the contrary, are nearly allied

to the most widely distributed modern race; while their great stature and physical power reminds us of the giants of Genesis. They testify, in short, to a specific identity and common descent of all men; and their great bodily development, accompanied probably with great longevity, is such as geological facts would lead us to anticipate in the case of a new type recently introduced, rather than in one which had descended through a long course of struggle for existence from an inferior ancestry."

Dr. Dawson eloquently adds: "All these coincidences cannot be accidental. They are the more remarkable when we consider the primitive and child-like character of the notices in Genesis, making no scientific pretensions, and introducing what they tell us of primitive man merely to explain and illustrate the highest moral and religious teachings. Truth and divinity are stamped on every line of the early chapters of Genesis, alike in their archaic simplicity, and in that accuracy as to facts which enables them not only to stand unharmed amid the discoveries of modern science, but to display new beauties as we are able more and more fully to compare them with the records stored up from old in the recesses of the earth. Those who base their hopes for the future on the glorious revelations of the Bible need not be ashamed of its story of the past."

SECTION VII.—*Spiritual Lessons from the Story of Creation.*

THE TRINITY.

1. It foreshadows the doctrine of the Trinity. In the first verse of Genesis the name of God, "Elohim," is in the plural, implying surely more than the idea of dignity,

and suggesting the threefold personality of the Creator. And yet to show unmistakably that the Bible does not sanction Polytheism, but reveals to us the unity of God in contrast with ancient idolatry, the verb *created* is in the singular number, thus expressing with emphatic clearness at once the trinity and unity of the divine Being. This prepares us for the reference in the following verses to the Word of God and the Spirit of God. And the firm conviction that this is all designed is confirmed by the strong language of the twenty-sixth verse with respect to the divine Council relating to the creation of man, "Let us make man in our image, and after our likeness." It is even conceivable that the constitution of man in the image of God has a reference to the trinity involved in the fact of man's own threefold nature—spirit, soul and body.

THE WORD.

2. There seems to be an allusion, at least, to the eternal Word in the third verse of the first chapter, "God said, Let there be light: and there was light," compared with the first three verses of the first chapter of John: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men." The Apostle Paul tells us, in the Epistle to the Colossians, that He was the Agent in the work of creation, and that "by him," or rather "in him were all things created." He was the living Word and the Author of life and existence.

THE SPIRIT.

3. The Holy Spirit is also distinctly foreshadowed in the figure of the *brooding wings* that hovered above the chaotic night out of which sprang the new-born earth. "The Spirit of God brooded or fluttered over the face of the deep." This is the first picture of the Heavenly Dove whose gentle wing has ever appeared amid the darkness of earth's sin and sorrow as the harbinger of order and peace, and a beautiful type of the new creation which the same Spirit ushers in. The Scriptures elsewhere refer to the coöperation of the Holy Spirit in the work of creation. "By thy Spirit hast thou garnished the heavens." "By the word of the Lord were the heavens made, and all the host of them by the Spirit of his mouth."

FAITH.

4. The province of faith in connection with nature and the doctrine of creation is involved in this subject. In Heb. 11:3 we are taught that the first step of faith is to believe in the doctrine of the supernatural creation of the material universe. This is not a matter merely of scientific investigation, but the distinct subject of divine testimony. God requires us to believe that the material universe was His own direct workmanship, and not a mere process of natural development or spontaneous generation. And evangelical faith must, therefore, stand firmly upon these records, and God will vindicate their truth, as we have already seen He has ever done, in the face of human wisdom and the light of the most advanced science and true philosophy.

The reason God requires that faith should ever recognize Him as the Creator, is because at every stage of our spiritual progress, faith needs to claim the interposition of a God who is still able to work with all the omnipotence involved in the first creation. Again and again in our spiritual life we come to a place where we must believe in One who can make something out of nothing, and without any materials or resources except His own all-sufficiency. The thing we believe for, even in our Christian life, is often a thing which not only is not, but naturally cannot be without a divine creation. And, therefore, God constantly says to us before His mightiest promises, "Thus saith the Lord that formed it, that created it." Therefore, in Isaiah and the other prophets, we find God constantly appealing to the works of nature as the witnesses of His power and faithfulness and the ground of His people's confidence. "Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? There is no searching of his understanding. He giveth power to the faint; and to them that have no might he increaseth strength."

THE NEW CREATION.

5. The story of creation is a figure and type of the new creation which God is introducing through the mediatorial work of the Lord Jesus Christ. The whole process of the six days' work is a vivid foreshadowing of the work of grace, beginning in a condition of chaos which itself was probably the wreck of primeval order. The new creation, like the old, is introduced by the Holy Spirit, and the divine and eternal Word, bringing light, order and life in due succession, revealing at length the Sun of

Righteousness in the soul as its center of power and source of illumination and life, and culminating at last in "the new man" who stands complete in the glorious image of his Author (2 Cor. 4: 6; 1 Cor. 6: 17).

THE REST OF GOD.

6. The Sabbath of creation is the foundation both of the Mosaic and Christian Sabbath, each of which looks back to this as its authority. And it is also the spiritual type of the Rest of Faith, into which the soul enters when, like God, it ceases from its own works, and enters into the finished work of Jesus Christ (Gen. 2:3; Heb. 4:3-10).

CHAPTER II.

THE BEGINNING OF THE HUMAN RACE

Genesis 1:26-30; 2:7-25.

SECTION I.—*Bible Account of the Origin of Man.*

THE CROWN OF CREATION.

MAN appears upon the scene as the last and crowning stage of the work of creation. The world has been prepared for his home, and now the occupant appears upon the field, and takes possession of his fair inheritance. He is in a sense the climax and crown of the material universe. The Microcosm he has been called, a little world in his own person, combining the elements and substance of the very ground he treads upon and the qualities of the lower orders of creation over which he rules, with those higher endowments which link him with the Deity and the heavens, and make him an heir of immortality.

THE HANDIWORK OF GOD.

2. Man is the special handiwork of God. He is not the blind result of fortuitous elements and atoms; nor a mere evolution from lower forms of life; but he is created by the very hand of God Himself, as a distinct order of existence, and the object of the most deliberate counsel, and all the resources of the divine wisdom and power.

Two words are used in the Hebrew language to describe the creation of man. One is the word "*create*," already referred to as denoting the direct creative work of God through His Omnipotence, and without any previous materials. The other is the word "*formed*," which implies the existence of previous matter, and its being incorporated into his form and structure. Both of these are used with respect to man to indicate that, while the materials of the physical creation were employed in his structure and he was formed out of the dust of the ground, yet his higher nature was created by the direct fiat of the Almighty as really and completely as the universe was created in the beginning.

This act of creation does not merely apply to the spirit of man, but to the entire being; for it is used in the twenty-seventh verse of the first chapter with respect to the sexual relations of man and woman as male and female, and therefore must include the physical as well as the spiritual nature.

HIS THREEFOLD NATURE.

3. This leads us to the next fact—that man was created with a twofold, nay, a threefold nature. The language of the original distinctly implies the two elements of the spiritual and material nature of man, and it would seem that even a *psychical* life is also specified in distinction from a spiritual. Certainly we know that in the Scriptures human nature is described under this threefold division, spirit, soul and body, and it would not be strange if we should find them in the original account of man's creation. The words of the seventh verse of the second chapter,

"And the Lord God formed man of the dust of the ground," describe his physical creation. The word used here for man is *Adam*. "He formed the Adam out of the dust of the Adamah," so the word *Adam* means, one formed from the earth.

Science has shown that the chemical ingredients of the human body are the very same as those we find in the soil of the earth's surface and the limestone in its bosom, only it needed divine Omnipotence to constitute and quicken it into life. This idea of man's formation out of the earth is familiar through the Scriptures, and referred to in Job 33:6; Ecc. 3:20; 1 Cor. 15:47; Ps. 146:4.

There is nothing in this akin to the doctrine of evolution, which teaches not that man was made from dust, but evolved from lower brutes. The conception of the Creator taking even the chemical elements that science can classify and measure in the finest detail, but with all her wisdom cannot constitute into a living man, and by one breath from His own mouth, sending it forth a living, intelligent, and immortal being, is as stupendous and divine as to create it out of nothing.

The spiritual creation of man is described in the next clause, "He breathed into his nostrils the breath of life." This is not said of any other creature. This was the imparting to man of the divine spirit, the very life of God Himself. The expression here used, "breath of life," is never applied directly to brutes. In the Hebrew it is plural, it is "breath of lives." This implies that man received more than one kind of life; not only the animal vitality, but also a rational and spiritual subsistence.

What a beautiful type of the process by which the spiritual life is again restored in the new man. It is in-

breathed by the Holy Spirit. So our Lord, in leaving His disciples, breathed upon them and said, "Receive ye the Holy Ghost." This was the birth of the Church.

The third expression used about man's creation, "Man became a living soul," seems to refer to his psychical nature, the department of our being to which the term soul is usually applied in the New Testament. The Greek word for this is "*Psyche*." And so it is employed in 1 Cor. 15:45 with reference to this very passage. "The first Adam was made a living soul; the last Adam was made a quickening spirit."

This, then, constitutes the entire man, as we see again in the prayer of the apostle for our sanctification: "Your whole spirit and soul and body be preserved blameless unto the coming of the Lord Jesus Christ"; and also in the picture of our Saviour's childhood: "The child grew"—the physical—"and waxed strong in spirit"—the spiritual—"filled with wisdom"—the psychical and intellectual—"and the grace of God was upon him" (Luke 2:40).

IN GOD'S IMAGE.

3. The being thus created is said to have been "in the image of God." This expression is repeated in the twenty-sixth and twenty-seventh verses of the first chapter, where the word, or its equivalent, is used four times. Wherein this likeness consisted, we can only know imperfectly. We know the true and perfect man, the Lord Jesus Christ, is the perfect image of the Father. Perhaps the threefold nature of man was designed to shadow forth the personality of the Trinity. Perhaps, also, the unity of the sexual nature of man as first created, including both the woman and the offspring in the one human being origin-

ally created, was also designed to prefigure the divine relations of the Father, Son and Holy Spirit. Possibly even the face and form of man were designed in some way to represent God. Certainly we know his spiritual and moral qualities were the transcript and reflection of his Father. In the new creation we are restored to the image of God, and this is said by the apostle to consist in "knowledge, righteousness, and true holiness." (Col. 3: 10; Eph. 4: 24; Eccles. 7: 29.) This has been already realized in the Son of man, and shall yet be perfectly fulfilled in every one of His redeemed ones. "For we know that, when he shall appear, we shall be like him; for we shall see him as he is."

MALE AND FEMALE.

4. Man was created male and female. This does not mean, as would seem at first from the language, that He created the male and the female at the same time, but He created man both male and female in one person. The woman was included in the man both physically and psychically, and afterwards was taken out of the man and constituted in her own individuality. This is a strange conception of humanity; but we find traces of it even in the reasonings of Socrates and the writings of Plato, where man is represented as originally a twofold being with four hands, four limbs and two faces, afterwards divided by the gods; and ever since each has been looking for its counterpart; and this is the explanation of the social element in human life.

This, of course, was a rude and clumsy shadow of the original and Scriptural truth. Back of that truth lies the great mystery of redemption, in symbol, namely, that

Christ, the second Adam, contained first in His own person the whole body of His redeemed ones, and that they have been born out of His very life as Eve was out of Adam. The fact that man contained in his own person, at first, all the race, was the reason why he acted representatively for them, and his fall involved their ruin. This natural headship of Adam is the type of Christ's headship over His new race. The details of woman's formation are given in the second chapter, verses 21 to 24. During a deep sleep, or as the Septuagint expresses it, "*ecstasy*"—the same as afterwards fell on Abraham during his vision of the future (Gen. 15:12)—God separated one of Adam's ribs from his form, and "built it," as the Hebrew expresses it, into a woman, and then gave her back to him as the partner of the life from which she had sprung. Adam gave her the name woman, literally "*man-ess*," and said, "This is now bone of my bones, and flesh of my flesh."

DOMINION.

All this expresses very beautifully the natural relations of man and woman; but more profoundly the great spiritual mystery of Christ and His Church, as we shall see later.

5. Man is constituted the ruler of the terrestrial creation (Gen. 1:26), "Let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." And so God brought to Adam all the lower animals, and placed them under his authority (2:19). This dominion is man's primeval right; and although it has been forfeited by the fall, and is ever dependent upon his retaining the image of God,

yet it shall be again restored in the fulness of redemption and the kingdom of glory. In the eighth Psalm it is prophetically described as the transcendent dignity of man.

“What is man that Thou rememberest him?
The son of man that Thou inspectest him?
And causest him to lack a little of the Godhead,
And with honor and majesty compassest him.
Thou dost cause him to rule
Over the works of Thy hands,
All Thou hast placed under his feet.”

(Young's Translation.)

In referring to this in Hebrews, the author of that epistle admits that it is not yet realized in man's actual experience; but it has all been consummated in the person of Christ, the true Man, and shall yet be shared by all His brethren in the consummation of their redemption.

Man's lordship over nature, like every other gift of the Creator, has been shamefully abused for the injury of the lower creation, and therefore the whole creation is represented as groaning and travailing together in pain, and crying out for the redemption of the body at Christ's second coming.

INNOCENT.

6. Man was created innocent and upright. The statement (chap. 2:25) that “they were not ashamed,” implies the perfect innocency of our first estate. This is also expressed by the “image of God.” Later inspired pages declare, “God hath made man upright; but they have sought out many inventions.” Man's original purity was not infallible, and yet it was faultless. It was of the same nature as the holiness of the unfallen angels. It is not the

same as that to which we are restored in the new creation; that will be not human perfection, but the divine nature; and it shall be constituted infallible, through the grace of God, and the eternal redemption of Jesus Christ our Lord.

EDEN.

7. The new race is placed in an earthly paradise. The name Eden means delight. The location is uncertain, but probably somewhere in the hills of Armenia, near the headwaters of the Euphrates and Tigris. Eastward means, naturally, east of Palestine. The rivers are our chief indexes in fixing the site. The first, Pison, was probably the river Halys which flows into the Black Sea. Gihon would then be the Araxes, which flows into the Caspian Sea. The latter two, the Hiddekel and Euphrates, are easily identified as the Tigris and the Euphrates, flowing southward into the Persian Gulf.

SPIRITUAL FORESHADOWINGS.

The names have a special significance: Pison meaning "flowing forth," suggesting freeness; Gihon, "bursting forth," denoting fulness; Hiddekel expressing "rapidity of motion," which is literally true of the Tigris; and Euphrates signifying "sweetness" or "fruitfulness." It is not hard to find in these four names and their place in Eden a fourfold type of the fulness of the gospel in its freeness of salvation, its fulness of grace, its power over all evil in our life, and its blessed hope of the future. It is not necessary to say that the paradise of Eden finds its fulfilment and its restoration in the closing chapters of the Book of Revelation.

IN COVENANT WITH GOD.

8. The human race, thus created and crowned with happiness and blessing, is placed in covenant relations and united in holy fellowship with God Himself. Therefore the name of the Divine Being Himself is changed at the commencement of the account of man's creation, early in the second chapter. This change from the word Elohim to Jehovah Elohim has been a great stumbling block to all the infidel critics of the Bible, and they have hastily assumed that it proves a double authorship of the Book of Genesis. The eye of faith and the higher spirit of Christian interpretation see in it a beautiful advance in the revelation of God. While dealing with the natural creation, He is represented under the name that expresses rather His absolute power and Godhead. But the moment that He comes to deal directly with man, His own beloved child, He changes His name and speaks to him as Jehovah, the covenant God.

The terms of the covenant into which He received our first parents are clearly stated.

There was no limitation upon the bounty and love of their Father and the fulness of their inheritance, except one simple test of implicit obedience, which involved no sacrifice of happiness and no question of love. One tree alone they must not partake of, the tree of the knowledge of good and evil. Not that this tree contained in itself any natural quality of evil, but to taste it after it was prohibited would bring the knowledge, because the actual experience of sin.

There was no injustice in exposing man to such a temptation, for virtue is doubly valuable and doubly re-

compensated when it has been proved and tried; and purity without a test might not be worthy of the name. The obedience of man to this simple test would have brought to him and to his race the highest blessing. And his disobedience involved them, as well as himself, in the bitter consequences.

The relations of Adam and Eve with their heavenly parent were intimate and blessed. God Himself came to visit them in their happy home, and they met Him with unreserved confidence and unlimited delight. And so it was the type of that place and time when "the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."

SECTION II.—*Errors Contradicted by the Bible Account of Man's Creation.*

First, Materialism.

This is the philosophy which attributes man's nature, as well as the entire universe, to the combination of atoms of matter, through purely fortuitous circumstances and causes. The various schools of materialistic thought have as many theories, substantially agreeing in the self-existence of matter and the possibility of spontaneous life. It is enough to say that science has produced no evidence that life has ever been generated, even in its lowest form, without the contact of previously existing life. The latest conclusions from scientific researches and experiments have confirmed this fact: that life is not spontaneous or self-existent, and must be imparted from a living being. And we need not add that the entire teaching of the

Scriptures is antagonistic wholly to all the principles of materialism. God is the Creator of our spirits and the Former of our bodies; and even the successive generations of men, although reproduced through natural laws and second causes, are declared to be in each individual instance the work of His creating hand. "In him we live, and move, and have our being; . . . we are also his offspring."

2. *Evolution.*

This doctrine, which has been more systematically developed and formulated in recent years, claims to take higher ground than pure Materialism, or absolute Atheism, inasmuch as it admits the preëxistence of certain lower types of life, without attempting to account for them; and then traces all subsequent species, including man, the last and highest type, from these primordial types.

Scientifically, it has only succeeded up to this time in producing a number of partial illustrations and examples of its so-called laws of development, and contents itself with weaving these together into a hypothesis whose missing links it expects yet to discover, and so complete the chain of physical facts and scientific demonstrations.

While many superior minds have adopted this theory, yet many candid and sober scientific teachers maintain that the theory is a mere hypothesis, lacking any complete or satisfactory scientific demonstration, and contradicted by some of the most inexorable facts of physiology; especially this cardinal and insurmountable difficulty that even in the present orders of the animal world, it is certain that species do not blend and propagate a new species; but that such unions always terminate with the second link, and leave it without the power of reproduction.

Apart, however, from scientific or philosophical speculations, the child of faith is left with sufficient light from God's holy Word to show him that Evolution is for him forbidden ground, and human nature a direct creation of divine power and goodness.

Man's pedigree runs thus downward into folly: "a scientist, which was the son of an ape, which was the son of a zoöphyte, which was the son of a protoplasm." God's sublime genealogy is this: "A patriarch which was the son of Abraham; which was the son of Noah; which was the son of Adam; which was the son of God!"

3. *Original Diversity of Human Races.*

The Mosaic account traces back all the families of earth to one parent stock, and all other Scriptures confirm this inspired record. In speaking to the very men and schools of thought whence all our modern philosophy has sprung, the Apostle Paul declared on Mars' Hill "that God hath made of one blood all nations of men that dwell on the face of the earth." And the latest and soundest deductions of Ethnology and Philology all lead us back to the same conclusion, and to the simple and single origin of the human race.

4. *Theories of the antiquity of man.*

The claims that have occasionally been put forth from alleged geological phenomena that the human race must have existed on earth from an illimitable period, have been gradually reduced to a very simple sum, which in no sense contradicts a reasonable construction of the sacred record. All the oldest types of human fossils in no respect essentially differ from the men of today, and belong to a period in no respect different from that assigned to man in the records of Genesis.

SECTION III.—*Spiritual Teachings of the Account of Man's Creation.*

MAN'S DIGNITY.

1. The Dignity and Value of Man in Contrast with the Lower Orders of Creation.

We see this in the special attention bestowed on man's creation, and the lordship granted to him over the inferior creatures and the material world. Our Saviour frequently emphasized this important truth, and based upon it the claims of man to God's providential care, and to the sympathy and consideration of his fellow men. "How much is a man better than a sheep," was His plea on the score of simple humanity for the healing of the sufferer. "Are not two sparrows sold for a farthing? and not one of them is forgotten before God; are ye not much better than they?" is the ground of His appeal to His disciples to trust the care of their heavenly Father, and leave on Him their needless care. God is not called the sparrows' Father, but *your* Father. This was the ground on which the life of man was guarded by God's most solemn sanctions in the covenant of Noah, in what is regarded as the first appointment of capital punishment: "Whoso sheddeth man's blood, by man shall his blood be shed, because in the image of God made he man." We are taught by the apostle to "honor all men," simply as men.

The value of the human soul alone was worth the sacrifice of the Son of God. Let us cherish a deeper sense of the sacredness of human life and the momentous importance of human destiny from this picture of creation.

THE SECOND ADAM.

2. Christ, the second Adam, is represented in type in the first head of humanity.

From one father all the generations of earth have sprung, inheriting his curse and his transmitted nature and depravity, by virtue of their oneness with him in blood and birth. So Christ, the second Adam, has also His spiritual seed and offspring, and by virtue of their union with Him they share His high place of acceptance and sonship, and partake in all the benefits of His obedience and satisfaction to the claims of justice. We were recognized in Him when He died and rose again. We were born out of Him in our regeneration. And we share with Him all His rights and destinies. "As in Adam all die, even so in Christ shall all be made alive." This does not mean that all men shall be made alive in Christ, but *all men who are in Christ* shall be made alive.

THE NEW CREATION.

3. The new creation and the spiritual regeneration of man in the image of God, is beautifully foreshadowed in the story of Genesis. Through the breath of God the soul is quickened into His life and likeness. All the Persons of the Trinity are united in counsel and coöperation in this supreme work of divine wisdom, love, and power. And again the words are repeated in substance, "Let us make man in our image, after our likeness." "For we are his workmanship, created in Christ Jesus unto good works" (Eph. 2:10). "And have put on the new man, which is renewed in knowledge after the image of him that created him" (Col. 3:10). "And be renewed in the

spirit of your mind; and . . . put on the new man, which after God is created in righteousness and true holiness" (Eph. 4:23, 24).

THE BRIDE OF CHRIST.

4. The Relation of the Church to Christ. This is unfolded in the exquisite figure of Eve's creation from the body of Adam, and then her marriage to the man from whom she had been taken. So the Church is born of Christ, and then wedded to Christ. So also the individual soul is taken from His very life and nature and given back to Him in eternal betrothal and perfect spiritual union.

This is one of the great mysteries of the gospel, and will reach at length its consummation in the marriage of the Lamb. Christ is the Husband of the Church and the Head of the body. "Even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word. That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." "For we are members of his body, of his flesh, and of his bones" (Eph. 5:25-27, 30).

MAN'S DOMINION.

5. Man's kingly place as the heir of the world and the lord of the earth in the millennial age is foreshadowed in his original creation and dominion. This is one of his redemption rights, and waits its fulfilment at the Lord's coming. It is already realized in the exaltation of Christ, and shall likewise be accomplished in our expected glory. "We see not yet all things put under him, but we see Jesus" exalted; and already we can sing with the redeemed:

"Unto him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever." And in a little while, if we but overcome, we shall sit down with Him on His throne, and share with Him the dominion of the ages to come.

THE FUTURE PARADISE.

6. The glorious hopes that await God's children in the future age, are also prefigured in the happy scene of the primeval paradise. They reappear restored and inexpressibly increased in the closing visions of the Book of Revelation. The earthly Eden has been exchanged for the New Jerusalem; the primeval heavens and earth, for a new heaven and a new earth wherein dwell righteousness; the happy human pair, for the great multitude which no man can number, out of all kindreds and tribes and tongues; the transient innocence and uprightness of their first estate, for the divine and perfect likeness of God, and an established and ineffable state of eternal holiness and divine perfection; and all the joys and blessings of Paradise Lost are multiplied a thousandfold, and secured beyond the possibility of forfeiture through the ages of eternity in a more glorious Paradise Restored.

PRACTICAL LESSONS.

7. Many practical lessons respecting the sacredness of the Sabbath, the sanctity of the home, and the social duties and responsibilities of life, are taught us by this inspired picture of the primeval life of the human family.

Man may learn the affection and respect which he owes to woman, and the place of honor and equality which he should give to her.

Woman may learn from her derivation from the man and her being given back to him, to live not for herself but for others, and to lose her identity in self-sacrifice and loving service.

And both may learn from their own relations the intimacy of that love into which Christ receives us, in the higher bond of union of which all earthly bonds are but feeble types.

CHAPTER III.

THE BEGINNING OF SIN

Genesis 3:1-19.

THE Bible does not reveal to us the origin of sin absolutely, but only its introduction to our own world and race through the temptation and fall of man.

SECTION I.—*The Introduction of Sin.*

THROUGH THE SERPENT.

1. It came through the serpent. How it had come to him we do not absolutely know; but that he was an already fallen creature is certain. The literal serpent was but the instrument of a spiritual personality, who is more fully referred to in subsequent Scriptures. "That old serpent, called the Devil, and Satan, which deceiveth the whole world." We know that he had been an unfallen angel at one time, and that with multitudes of others he had voluntarily left his estate of righteousness and obedience and been banished from heaven by the judgment of God.

In the twenty-eighth chapter of Ezekiel there is a sublime description of the anointed cherub who had walked up and down in the midst of the stones of fire, and was perfect in his comeliness until the day that iniquity was found in him. And of him it is said: "Thou hast been in Eden the garden of God; every precious stone was thy covering." "Thou sealest up the sum, full of wisdom, and

perfect in beauty." "Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee." Although this is a direct reference to the prince of Tyre, yet it carries the mind irresistibly back to a higher personality, and must be the description of this fallen son of light.

The serpent was not only the appropriate instrument but the expressive type of his subtlety and guile. His congenial employment is to tempt and to destroy. And his assault upon Adam and Eve is a sample of all his subsequent attacks, both on the children of men and on the Son of man Himself.

His first approach was in the form of a question, or rather, an admission, and then a question which seemed to contradict it. "Yea," is his plausible assent to all that God said, and "hath God said?" his devilish denial of it, in the manner least likely to be suspected. His appeal first to the woman's lower nature, then to her æsthetic taste, and finally to her higher spiritual aspirations is manifest in the three stages so definitely described: She "saw that the tree was good for food," "pleasant to the eyes," and a "tree to be desired to make one wise."

It was the same method of attack which he adopted with Christ in the wilderness; appealing first to His hunger, then to His ambition, and then endeavoring to excite Him to religious presumption. John calls this threefold process "the lust of the flesh, and the lust of the eyes, and the pride of life."

THROUGH THE WOMAN.

2. Sin entered through the woman. Satan did not approach Adam at first, but concentrated his forces upon

the weaker nature. And often since has he used her simplicity and openness of being as the vantage ground and standpoint from which to attack and destroy man as well. The first sin was not conscious and wilful, but the result of deception, and woman has often since been thus betrayed. We are to remember that the most disastrous evils may be incurred without deliberate intent of evil.

THROUGH UNBELIEF.

3. Sin entered through unbelief. Eve's first error was to listen to the devil's question about God's word. "Hath God said?" is always the beginning of sin. Let us take heed lest there be in us "an evil heart of unbelief, in departing from the living God." We begin by doubting God's Word about sin, and then by doubting His Word about salvation. It was because sin entered through unbelief that salvation must come through faith.

Eve's unbelief was not the deliberate denial of God's word, but a shadow of suspicion about the kindness of His word. In the light of the devil's question it seemed a little hard, and her answer made it a little harder still. And then the tempter dared to deny it openly and challenge her to disobey it. "Ye shall not surely die." The doubt of divine retribution was one of the earliest forms of human sin, and it is the form which today rationalism is trying its best to inculcate into the Church of God. Again the serpent is whispering to the Church, "Ye shall not surely die." Let us believe all God's words, whether spoken in warning or in promise. God's promises are always easily trusted when we fully believe and receive His commands.

THROUGH DISOBEDIENCE.

4. Sin entered through disobedience. This immediately followed unbelief, and ever does. The moment we question the exact meaning and absolute authority of any of God's words, the door is open for sin and disobedience. The essence of obedience is that it be uncompromising and unquestioning.

The very secret of the highest obedience lies in the fact that it is often blind, and without even understanding all the reasons for it. The very fact that the thing she disobeyed seemed in itself so trifling made it a more perfect test of real principle; just as Abraham's obedience to the command he could not understand was the most perfect test of the principle of his absolute obedience. These two words "unbelief" and "disobedience" are the pillars that stand at the gates of ruin; and their two opposites introduce us to the pathway of life.

ADAM'S WILFUL ACT.

5. Sin having thus entered through Satan and through Eve, and taken form in unbelief and disobedience, advances next to the stage of wilfulness. Eve's sin was the result of deception, but Adam's sin was voluntary and deliberate. The apostle distinctly declares that Adam was not deceived, but being tempted by his fallen wife he yielded consciously; perhaps from many a lovely and plausible consideration of love to her and partnership with her in her fall, but in any case, with a full knowledge of the character and consequences of his action.

SECTION II.—*The Effects of Sin.*

THE TEMPTRESS.

1. The first effect upon Eve was to make her the temptress of Adam. We cannot sin without immediately becoming influences for sin in the lives of others. Unconsciously often there will fall from us a reflection of our own spirit and the shadow of our own curse.

THE SENSE OF SIN.

2. The second effect of sin in this suggestive picture was their consciousness of it. Quick as the reflection of the shadow on the ground is the blight of sin upon the guilty soul. It carries its own witness and leaves its own record. They were ashamed. And "they knew that they were naked."

SEPARATION.

3. Separation from God is the immediate result, and the loss of confidence and fellowship, so that they hid themselves from His presence among the trees of the garden. Our heart is alienated from the love of God the moment we disobey Him. The whole human family is born under this condemnation, and must first be reconciled to God before there can be peace and fellowship.

SELF-RIGHTEOUSNESS.

4. Self-righteousness next appears in the attempt to cover their shame and hide their guilt under the fig leaves which they sewed together. These stand for all the devices of man's attempts to justify or save himself, whether by false religions, sincere moralities, or specious pretexts and excuses.

SELFISHNESS.

5. Selfishness and the loss of mutual love at once appear. Adam begins to blame his wife, and she excuses her sin by the temptation of another. The cruelty and harshness of Adam's answer show the sad and utter depth to which he had fallen from his former height of love and nobility. "The woman whom thou gavest to be with me," as though God were as much to blame as the woman, "she gave of the tree, and I did eat."

JUDGMENT.

6. The divine judgment swiftly follows. God is not hasty or severe, but gives the guilty ones the fullest opportunity for vindication. "Where art thou?" "What is this that thou hast done?" "Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?" There is no charge. There is no anger, but calm and forbearing patience and justice, and a seeming unwillingness even to believe in the reality of their sin.

The judgment which follows begins with the serpent and henceforth makes the battle of the ages not a conflict between God and man, but between God and Satan. And that judgment is yet to be fulfilled in the complete bruising of the serpent's head and his expulsion forever to the bottomless abyss. The more gracious unfolding of mercy for man in the sentence upon Satan, will come more appropriately under the next chapter. But here let us not fail to observe and realize that the battle of humanity begins with the picture of Satan as a conquered foe.

Next the sentence follows on the woman. It consigns her to a lot of suffering subjection. She had followed a false ambition, and sought a forbidden exaltation "that she should be as a god," and so she is subjected to a place of subordination; and a large part of the lesson of her life is to die to her own pride and will. Her very affections are made to her the instruments and occasions of deeper suffering, and the joys and hopes of her life and destiny are all linked with the keenest pain. Woman has ever since been the suffering partner in the human family, and man's inhumanity has made the curse more bitter and hard than God designed.

On the man the sentence which comes in due time is one of toil and conflict with the stubborn earth, and ultimately of mortality, back of which there lies the shadow of a deeper and a darker death. On the race all this involved the further penalty of expulsion from Eden and from happiness; and an inheritance of death in its three-fold meaning—temporal, spiritual and eternal.

SECTION III.—*Subsequent Developments of Sin in the Book of Genesis.*

Genesis 4:3-11; 6:5-7; 7:21; 9:4-9; 13:13; 18:20, 21; 25:34; 37:28; 42:21, 22.

The tree of evil soon grew into larger proportions, and bore its multiplied and bitter fruit.

CAIN.

The story of Cain unfolds the fearful progression of evil. Beginning with unbelief and rejection of the blood

of the sacrifice, it leads in rapid sequence to hate, murder, separation from God, devotion to worldliness, selfishness, earthly pleasure, and all the dark train of issues suggested in the closing picture of the fourth chapter of Genesis.

THE ANTEDILUVIANS.

Next the antediluvians appear upon the stage as illustrations of the virulence and malignity of the poison that has entered the blood of humanity. In a few generations they have desolated the earth with corruption and violence, and only their extinction by the flood can deliver the earth from its intolerable and hideous load of depravity.

BABEL AND THE NATIONS.

The race starts anew on the other side of the deluge, and soon the elements of sin have developed again in the pride of Babel, the despotism of Nimrod, and the early empires of Assyria and Babylon, with their subsequent story of cruelty, ambition, and enormous wickedness.

SODOM AND GOMORRAH.

Yet again the story is repeated on a smaller scale but in darker colors in the sins of Sodom, Gomorrah, and the cities of the plain, where lust so quickly matures to sin, and sin so terribly brings forth death and judgment, and the fairest scene of earth is made the very gate of hell, and a sample even of the judgment of eternal fire.

THE PATRIARCHAL FAMILIES.

And yet once more the very families of the patriarchs pass before us with the same vision of sin and its workings and consequences. We see it in the selfishness of Lot. We see it in the earthliness of Esau; and we see it in the cruelty of Jacob's sons, and all the subsequent workings of Providence and conscience in their future lives. So that the book of Genesis really unfolds in almost every possible phase, the nature, malignity, and development of evil, and the virulence of that fatal poison to which one simple act of doubt and disobedience opened the veins of our lost humanity.

CHAPTER IV.

THE BEGINNING OF REDEMPTION

Genesis 3:9-14, 20-24.

SECTION I.—*In the Story of the Fall.*

REDEMPTION begins with God and His seeking love. His tender question "Adam, where art thou?" echoes through the ages in the Shepherd's cry for His lost sheep and the Father's search for His prodigal child. It is not the voice of the detective pursuing a criminal, but it is the cry of the father seeking his lost son.

GOD'S SEEKING LOVE.

There is something infinitely touching in the simplicity with which God is here represented. He seems almost to have come down to the garden as at other times, not even suspecting His children's sin, nor willing to think evil of them, but treating them as though they were still His loving household, and glad as at other times to welcome His communion. Of course we do not mean that God was ignorant of their sin, but His heart seems to refuse to believe it.

This strange confidence of God, and His desire to have confidence, even in spite of His people's sin, are unutterably beautiful and as high above our thoughts as heaven is above the earth. So we see Him afterwards coming down to visit the Cities of the Plain, to see "whether they

have done altogether according to the cry" that had gone up to heaven, and almost hoping that there might be some explanation; "if not, I will know." So He says of ancient Israel, "Surely they are my people, children that will not lie; so he was their Saviour." And so God is still seeking lost man, and calling him through His Spirit, His Word, His Providence, and all the agencies of His grace. "Where art thou?" "Return unto me." "Be ye reconciled to God."

The salvation of every soul begins with God. Unconscious of it at the time, perhaps, yet in eternity we shall find with adoring gratitude and wonder, the truth of His gracious words: "I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee."

"Why was I made to hear His voice
And enter while there's room,
While others make a fatal choice
And rather starve than come?

"'T was the same love that spread the feast
That sweetly brought me in;
Else I had still refused to taste,
And perished in my sin."

THE PROMISED SEED.

2. The second stage in the development of redemption is the veiled promise of the coming Saviour. This may have been but dimly understood by those who heard it first, but we know in the light of all that has followed, that the promised seed of Gen. 3: 15 was none other than the great Redeemer. His humanity is distinctly foreshadowed in the description of Him as the "seed of the woman."

His sufferings and triumphs over the adversary are more distinctly implied in the words, "It shall bruise thy head, and thou shalt bruise his heel." His conquering feet were to be placed on the head of the dragon, but in the act of triumph He was to receive the death-blow from the serpent's sting, and for a moment sink in suffering and death as the cost of victory and salvation. But the suffering should not be vain, for the adversary should be crushed and eventually destroyed through His death and resurrection. Henceforth the picture of the coming Messiah is one of mingled victory and suffering, of glory and humiliation. The contrasted colors blend so constantly, that the picture was at length mistaken by the Jews, and they saw only the coming Victor, and forgot His wounds and death; and when He came, He was rejected even by His own, although we can see in their Scriptures the constant picture of His sufferings, as well as the glory which should follow.

The Church of today is in like manner forgetting the other side of the picture, and losing the vision of His Coming in the shadow of His Cross.

SATAN CONQUERED.

3. The promise of the victor carries along with it the destruction of the enemy. So the first aspect of redemption revealed in Genesis is the conflict between the serpent and the Lord. It is to the serpent that the promise of redemption is first made, as though he were to be held primarily responsible for the fall; and his crime is to be avenged most bitterly for him by the assurance that his fiendish work should fail, and his purposes of destruction

be thwarted and counteracted by divine love and grace. Henceforth the work of redemption was to be a great contest, not between man and Satan merely, but between God and Satan.

This is a standpoint from which the gospel and the New Testament constantly lead us to regard our temptations and spiritual adversaries. We are to meet them as God's enemies rather than merely ours; recognizing that the battle is not ours but God's, and defying them from the beginning as conquered foes.

Hence we find that the advent of Jesus on earth was attended by the special manifestation of Satanic power, and soon led to the personal combat between the Redeemer and the devil, which continued to the very end of His earthly ministry. On the cross He gave the adversary his death blow. His resurrection and ascension expelled Him from access to the heavenly world, and through the Christian age He has been rescuing, one by one, His flock from the power of darkness and the kingdom of Satan; and in a little while He shall return to bind the tyrant for a thousand years, and a little later to hurl him to the bottomless pit. (See Luke 10:18; Rev. 12:9; Rev. 20, etc.)

THE HOLY SEED.

4. While we are to understand the "seed of the woman" as primarily and ultimately referring to Christ, yet the connection of the passage in Genesis, and the analogy of all other Scriptures, authorize us also to apply it to all Christ's people who are recognized as the divine seed in union with Him, and partaking of all His redemption rights and blessings. They are called a little later the seed

of Abraham; and the apostle teaches us that this expression includes all the children of faith. We may give the seed of the woman as wide an application. In a still wider sense it might be applied to the whole human family, who are undoubtedly the seed of Eve.

But in this passage there is a twofold humanity. There is the seed of the serpent as well as the seed of the woman. What can the former mean except carnal, corrupt human nature, the men and women in all the ages whose moral and spiritual being are morally the offspring of Satan and of whom Jesus says: "Ye are of your father the devil"? The tares were "the children of the wicked one." We believe therefore that these two expressions, "the seed of the woman" and "the seed of the serpent," denote respectively the two races or classes of men who from this time developed through all the succeeding dispensations, with the clearest line of demarcation, and represented the followers of the wicked one, and the covenant people of God. Now God tells the devil in these words of Genesis that He is going to make a separation between these two classes, and keep His own people a distinct people, both from Satan and from his followers.

A THREEFOLD CONFLICT.

There is, indeed, a threefold conflict here described:

WOMAN TO BE REDEEMED.

First: "I will put enmity between thee and the woman." That is, Eve herself and her daughters shall be saved from the unholy alliance with Satan, which he had attempted to establish, and for a time succeeded, and that Eve her-

self, and woman preëminently through the coming ages, should be the loyal antagonist and bitter foe of her great destroyer.

This has been gloriously fulfilled in the holy women both of the Old Testament and of the New, and it is preëminently true of the Church in every age, that not only has woman been Satan's most injured victim, but Satan's most powerful enemy, and Christ's most loving, true-hearted friend.

THE GODLY AND THE WICKED.

Then there is the second conflict between the woman's seed, and the serpent's seed. This undoubtedly denotes the line of faith and godliness which runs through the Old Testament, and becomes the Church of the New Testament, in contrast with the ungodly race which commenced in the line of Cain and runs all through the ages.

THE FAMILIES OF SETH AND CAIN.

We see these two seeds first in Cain and Abel, and afterwards in Cain and Seth. We see them again in the godly members of Seth's family, such as Enoch and Noah; and, on the other hand, in the descendants of Cain, and the monsters of the antediluvian wickedness, who at length overwhelmed the world with corruption, and made the destruction of the race inevitable, in order to the salvation of the godly remnant.

SEPARATION IN PATRIARCHAL TIMES.

We see the two seeds next in the patriarchal line of faith and covenant blessing, in contrast with the proud conquerors of Babel and Ashur; the wicked Canaanites

and descendants of Lot and Esau; and the pride and earthly power of ancient Egypt.

ISRAEL AND THE GENTILES.

In the later centuries we trace the two lines in the chosen people, and the godly line in the kingdoms of Judah and Israel on the one hand, and, in contrast, the Gentile nations and the apostate people of God themselves. In the New Testament and through the Christian age, the lines continue as the Church and the world, and they shall be on earth when the Master comes.

THE CHURCH AND THE WORLD.

The purpose of God for these two races is separation. And the necessity of their opposite characters is irreconcilable enmity. The world has ever hated, and must hate the spirit of godliness, and the true seed. And the Church of Christ must hate the spirit of the world, although it may love its victims, and live and labor for their salvation. But it can never do this on the plane of the world itself, but on the higher ground of separation. So far as the serpent's seed remains in the individual soul, there must be the same enmity and ceaseless strife. "The flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would."

THE SON OF MAN.

The third stage of this conflict culminates in the coming of the personal seed—the Son of man Himself, and then the battle is changed from unequal conflict to glorious vic-

tory. Then it is that the serpent's head is bruised, and the conflict crowned with triumph. The battle of the ages is to end in His glorious coming. And the battle of the soul reaches its crisis likewise and rises to a shout of triumph when He comes in, its indwelling Lord and Victor.

MERCY BEFORE JUDGMENT.

5. The promise of redemption and the revelation of God's great plan of mercy are made to Adam and Eve before God proceeds to pass judgment upon them. This is infinitely gracious. And it affords us a little glimpse of His grace in His whole method of dealing with man.

How naturally we might expect Him to meet His disobedient children with indignation and severest judgment. How inexcusably had they abused their blessings, and all the kindness of His love and care! How recklessly had they thrown away their inheritance and all their hopes! How shamefully had they yielded themselves to the hands of His bitter adversary and dishonored Him before His enemy! And how utterly disappointing to His heart of love to find all of His purposes of blessing for the earth and man wrecked in a moment by the rashness and disobedience of those whom He had so richly blessed. He alone could fully understand the awful issues of this hour, the countless victims of their sin and folly, and the ages of misery and woe which they had in a moment ushered in. Surely it would have been a little thing had He stricken them in a moment from existence, and indignantly closed the scene of human history forever.

But how different! Calmly, tenderly, He listens to their excuses and gives them every opportunity to justify or palliate their sin; and then He proceeds to pass judgment on

the tempter, leaving for a little in abeyance their tremendous fault. And then, before one word of judgment has fallen on their heads, He unfolds, in the beautiful promise we have already explained, His wondrous plan of redeeming mercy. He does not even seem to be agitated, far less bewildered and defeated by their sin. He is perfectly prepared to meet all its emergencies. The remedy has been ready for ages; and He begins to unfold it in the hour that their sin and fall have made it necessary.

The Indians have a tradition that wherever the rattlesnake is found there always grows in the neighboring forests a little plant which is a certain antidote to the fatal sting. And so redemption springs in all its healing power amid the very earliest seeds of sin and misery, and God prepares His balm of healing even before the serpent has time to strike his fatal blow. How marvelous His resources! How wonderful His love! Nothing is too hard for the Lord. If any situation could have overwhelmed Him it was this. And the love and grace that so met and overcame it can meet all our needs and all our misery and sin.

So, again, we see this principle of mercy overcoming judgment, in the story of Exodus. After God had given the law on Mount Sinai the people fell, within a few days, into the most fearful outbreak of idolatry. And as Moses returned from the mount where he had been receiving the plan of the Tabernacle, he found a scene of surprising and abominable wickedness, and for a moment was utterly overwhelmed with amazement and indignation. But God, while not less displeased, was all ready for the fearful occasion, and had, indeed, for the past forty days been wholly employed in preparing the remedy for the very thing

which had now occurred, namely, the Tabernacle of mercy, which was to be to the sinning people the type of their atoning Saviour, and the way of access for pardon and cleansing until His actual coming.

So still the gospel comes to sinful man along with the revelation of sin and misery, and the Spirit of grace seeks to awaken the consciousness of evil, only that He may heal it forever, in the redeeming blood and grace of Christ. God does not wait until we deserve or even seek His grace, but He is "rich in mercy" so that He loved us even when we were dead in sin.

REDEMPTION THROUGH EVE.

6. Redemption is revealed as to come through the woman, inasmuch as she had been the channel of the temptation and the direct instrument of the fall. This is her high honor, and may well make her Saviour doubly dear to her loving heart. Surely every woman ought to hate Satan and love the Lord Jesus Christ.

The mystery of the Incarnation is distinctly foreshadowed in this promise, and the birth of Jesus, through the supernatural operation of the Holy Ghost in the womb of Mary, has lifted the humanity of Christ above the breath of human passion and earthly taint, and yet made Him the literal Brother of our race, and partaker of our complete humanity in the fullest sense. It was necessary that He who bore our sins should be one of the sinful race, and that He in whom we stand as redeemed men, should be Himself a man. The perfect humanity of Christ is one of the essential foundations of redemption, and is demonstrated as completely by the story of His earthly life and

the records of His infirmities and sensibilities and of all our needs and sufferings, as His deity is proved by His works of infinite wisdom and power.

EVE'S NEW NAME.

7. The plan of redemption already revealed in the words referred to, is so far understood and accepted by Adam, that he gives to his wife the new name of Eve, which means "the living one"; undoubtedly as an expression of faith in the promises which had been so signally linked with her seed. Accepting the hope of life through her person, and tenderly associating her with it, he calls her *Eva*, or *Havah*, no longer *Isha*. And thus, amid all the darkness and sorrow of the death that he had just incurred, he accepts the new hope of life, and begins to repose his trust in the coming Saviour as truly, perhaps, as we do in the Saviour who has already come.

SYMBOLS OF REDEMPTION.

8. God Himself now gives our first parents a number of beautiful and striking symbols of the gospel which He has already revealed in words.

COATS OF SKINS.

The first of these was the coats of skins with which He clothed their nakedness, taken, doubtless, from the sacrificial animals which they were now taught to offer in recognition of their sin, and of the hope of salvation. We know that Abel offered such sacrifices soon after, and a divine warrant for the act must have been given before.

Why should it not have been just at this time? How natural that the covering of the bleeding victim, in which they saw at once the expression of their guilt and its punishment, should be made the type of their Saviour's robe of righteousness.

THE CHERUBIM.

9. The cherubim of which we next read were still more significant emblems of redemption. We find that in the tabernacle and the visions of Ezekiel and John, they are linked with the representation of Christ so definitely as to leave no doubt of their being in some way types of His person and work, and of our hopes through Him.

Here they are placed at the gate of Eden to "keep the way of the tree of life," or rather to *guard* the way. The idea seems to be that man was not permitted to partake of the tree of life in his natural state, through the old way of Eden; but by way of the cherubim he is to be permitted again to eat of that tree. And if this figure is the symbol of Christ and His redemption, the representation is most beautiful and instructive, teaching us that the life which man then received through natural sources, in his primeval state, shall be restored through the Lord Jesus Christ and His work of grace and salvation. So that as we receive Jesus as our life, we begin even here to partake of the tree of life, both for soul and body, and by and by, through Him, we shall receive all and more than all which Adam lost.

That the Cherubim did represent Christ and His complete redemption more distinctly than any mere qualities of the divine government, is rendered more certain by the

place which this figure occupied in the Hebrew tabernacle, as we shall see in Exodus. There the cherubic figures were formed out of the ark itself, or the mercy seat, which was the lid of the ark, being beaten out of the same piece of gold, and overshadowing it with their wings. This shows that whatever be the meaning of the mercy seat and the ark, the meaning of the cherubim must also be in keeping, and indeed identical. If the mercy seat represented Christ, as we know it did, in His propitiation and intercession, then the overshadowing figures which grew out of it must represent Christ in His exaltation and glory. How fitly this could be done by the four figures of a man, a lion, an ox and an eagle, is not hard to show. The first represented His perfect humanity; the second, His kingly majesty; the third, His sacrificial suffering and His infinite strength; and the fourth, His loftiness, His Deity and His exaltation to all the fulness of His mediatorial kingdom.

How beautiful that thus their coming Seed and Saviour should be represented to the faith of our fallen parents. And if it were revealed to their apprehension, as it has been given to ours, that as He is so are we also, and that His glory is but a type of our destiny, how they must have rejoiced in that dark hour of shame and ruin to behold the vision of their future, spanning like a rainbow arch the black and gloomy cloud of that sad morning of sin and sorrow. How beautiful that God should begin the story of our race with such a vision of its future destiny. So also He begins for each of us the story of redemption, with the picture of our coming kingdom, and all the riches of His grace in His kindness towards us in Christ Jesus which, in the ages to come, He is forever to show.

THE TREE OF LIFE.

10. The Tree of Life is the last symbol of the new covenant in the garden of Eden. It had been the symbol, before the fall, of life, probably both physical and spiritual life. It is not removed even after the fall, from their view, but withdrawn from their touch, and so becomes to them the image of that new life into which they are to rise through the work of redemption.

That it should be limited to spiritual life seems arbitrary and unreasonable. Life, as we receive it in Christ, reaches our entire man, and quickens spirit, soul, and body. This is Christ's great gift, eternal life; not in the sense of beginning in eternity, but in the sense of lifting us even in time into *that which is eternal* both in its nature and duration. Even here we may receive the life of the future, and receive in some measure the very breath of the resurrection morning in soul and body, through Him who is our Life, and in whom we live also, and look for deeper, fuller life forevermore. Let us cease to look for life, henceforth, through the old avenues of our fallen nature, or any of the trees of the garden, but let us seek it wholly through the way of the cherubim, and through His Person who is our new and living Way, and opens to us from the gates of Eden the way to the holy of holies, and the innermost presence of the glory of God. This idea of the holy of holies was indeed expressed in the ancient Cherubim at Eden's gate, as well as in the tabernacle. The Hebrew word used with respect to the Cherubim is the word *Shekinah*. "He made to Shekinah at the east garden of Eden, the Cherubim and the flame of the sword." It was the same *Shekinah* glory that afterwards shone in the

inner chamber of God's sanctuary. And it represented to the faith of Adam and Eve the same conception of God's heavenly presence and glory to which henceforth fallen man is permitted to rise through the person and work of the Lord Jesus Christ.

SECTION II.—*Development of Redemption in the Remaining Chapters of Genesis.*

The plan of redemption thus revealed in its simplest germs to our fallen parents, grows more distinct and full in the subsequent chapters of this wonderful book. We trace this in three particulars:

1. *Promises.*

Genesis 17:7; 49:10.

The promise made to Adam and Eve is renewed repeatedly in the succeeding generations.

ABRAHAM'S GOSPEL.

First we see it unmistakably in the covenant with Abraham (Gen. 17:7). This might seem to the casual reader to be simply the prediction of Abraham's posterity. But the Apostle Paul through the Holy Ghost tells us (Gal. 3:16) that the word "seed" was intentionally used in the singular number to denote Christ personally. "He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." And in the context he declares that God preached the gospel unto Abraham, and that our very hopes are linked with His ancient covenant. "They which be of faith are blessed with faithful Abraham."

THE PROMISED SHILOH.

Again (Gen. 49:10), the promise becomes still more definite. It is not now the seed of the woman, or even the seed of Abraham, but the seed of Judah. But it is the same faithful, victorious Conqueror that we saw in the promise of the fall, with His mighty heel on the serpent's head, the true Lion of the tribe of Judah. "The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come."

We have passed over the testimony of Enoch, which Jude tells us was also the promise of a coming Saviour, with special reference to His second advent and His millennial glory. "Behold, the Lord cometh with ten thousand of his saints." This, though not recorded in Genesis, was undoubtedly known to the antediluvians as the Gospel of Enoch, and reveals a much fuller knowledge of the plan of redemption than appears upon the record. We might also find a reference to Christ in the prophecy of Noah: "Blessed be the Lord God of Shem," and again, "He shall dwell in the tents of Shem." "He," is by many believed to refer to Christ rather than to Japheth.

2. *Sacrifices.*

Genesis 4:1-5; 8:20-22; 15:9-18.

We have already seen that the coats of skins in Genesis 3 were connected with animal sacrifices, in recognition of sin and atonement. We find the sacrificial altar henceforth at every important stage of the patriarchal history.

ABEL'S SACRIFICE.

In Genesis 4:1-5, it is the center of the first act of religious worship in the Bible, as though it were fully estab-

lished and accepted as God's appointed way of access. We find Abel, "at the end of days," that is the Sabbath day, coming with his bleeding offering as an expression of his obedience and faith; and the seal of God's approval is publicly and solemnly placed upon his act of obedient faith. His offering, as well as his own subsequent death, becomes the type of the great Sacrifice of Calvary. Cain brings far richer gifts, but they are the fruit of the sin-cursed earth and the works of his own defiled hands, and they are rejected by the Lord, and the offerer too.

NOAH'S ALTAR.

Next, in Genesis 8:20, the altar of Noah marks another crisis in the world's history, and seals the covenant which God establishes with the remnant of the race for the next dispensation. For ages the world had reeked with abominable iniquities, and after long months of judgment it had become a charnel house of death and horror. But at last the floods of wickedness had been swept away by the waves of judgment, and even these have now subsided, and Noah's little household steps forth from the sheltering ark which has carried them through the fearful crisis.

His first act is to rear an altar and offer upon it the sacrifices that he has brought from the ark. This was not the first time he had sacrificed, for the number of clean animals that he had taken in with him at the beginning implies that some of them were undoubtedly for sacrifice. But this public act receives the special seal of God's approval. What a beautiful answer to the ignorant objections of man's carnal reasonings against the unnaturalness and harshness of a religion that is based on the shedding of blood! As the crimson stains bathe the rude altar, and

as the smoke ascends up to heaven, it is finely added, "the Lord smelled a sweet savor, and the Lord said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth." It would seem as though God made up His mind to expect nothing good from man in himself, and accepted the sacrifice of His Beloved Son instead; for His sake not only forgiving, but lovingly accepting the soul that trusts Him, as a sweet savor of Christ. And then to emphasize the lesson, and honor the offering more gloriously, suddenly He spans the gorgeous arch of the rainbow, like the very smile of heaven, above the smoking altar, as a token of His covenant of everlasting love and peace.

ABRAHAM'S SACRIFICE AND VISION.

We pass on to the next period, and find the altar and sacrifice again in the life of Abraham and amid all the vicissitudes of the patriarchal tent life. The covenant with Noah was not so important as the one that here is ratified by sacrifice again. That was for temporal, but this is for enduring spiritual blessings, and it, too, is sealed by the shedding of blood, looking forward like previous sacrifices to the great atonement.

In Genesis 15: 9 the sacrificial scene is vividly described. First He points to the starry heavens and renews the promise of the future. Then the victims are selected: a heifer, a she-goat, a ram, a dove, and a little bird, perhaps a sparrow, in connection with which we afterwards find the most precious of the Levitical offerings. Separating them asunder, and leaving an open space between the parts, Abraham places them before the Lord, and then waits for the token of the divine acceptance. The birds of prey

swoop down upon the altar, but the patriarch guards its precious deposit, and watches until the evening shadows have gathered about him. Then upon his senses there falls a deep sleep and a strange darkness, out of which the vision comes of a smoking furnace and a lamp of fire, which passes through the midst of the sacrifice as a seal of the divine acceptance and a symbol of the events which are to be connected with the future of his race, especially the furnace of Egyptian sufferings, and the pillar of cloud and fire that shall lead them forth from its trials.

Then came again the voice of God, unfolding in all the fulness of detail the promise of the inheritance, and the limits of the land which Abraham's seed shall possess. So we see that the sacrifice of Christ is the bond of our covenant and the pledge of our inheritance.

OUR LIVING SACRIFICE.

And in all this beautiful picture we may behold not only the offering of Jesus Christ, but also the consecration of the living sacrifice of our own heart and being, which we, too, must lay naked and open at the feet of our Lord; guard from the birds of temptation that would snatch it from the altar, and then watch for the seal and manifestation of the Divine Presence, which may come to us in deep darkness, and may bring the furnace of suffering, but which will be followed by the lamp of living fire, the baptism of the Holy Ghost, the covenant of God's eternal faithfulness, and all the fulness and blessedness of our land of promise, and our spiritual inheritance.

We need not dwell upon the subsequent references to sacrifice in the book of Genesis, further than to notice that the altar reappeared in the life of Isaac and the wan-

derings of Jacob, as the expression of their faith and the center of their religious life and worship, and was to them undoubtedly the symbol of all they knew and claimed of the coming redemption.

3. *Types.*

More fully even than in the words of promise and in the sacrificial rites of the ancient dispensation, do we see the unfolding of redemption in its marvelous types. These are figures more manifest to us than they were to their own age. And the apostle implies this when he says "they were written for our admonition, upon whom the ends of the world are come."

These types are of two classes, namely, persons and things.

PERSONAL TYPES—ABEL.

The first of the personal types in Genesis is Abel: The child of weakness and frailty, as his name implies, the shepherd, obedient, faithful and righteous. He is called by Christ Himself "righteous Abel." Hated by his brother, at last slain by his wicked hands because of his faith and testimony, and spilling his innocent blood upon the ground as a cry to heaven against him, he is the vivid type of Him who was born in lowliness, as "a root out of a dry ground," a great Shepherd of His flock, the faithful and true Servant, the hated and persecuted Victim of His brethren, at last crucified and slain, and pouring out His precious blood as an appeal to heaven, not against sin but for the sinner, and a cry for mercy rather than for vengeance, whose blood "speaketh better things than that of Abel."

ISAAC.

The next personal type of the coming Saviour is Isaac. In two respects he strikingly foreshadows his greater Seed.

First, his sacrifice on Mount Moriah is the figure of Christ's great offering by His Father's hand; and his restoration, of Christ's resurrection. He was given back from the dead in a figure, and the figure was of Christ's rising again.

And secondly, the marriage of Isaac to his sole wife, with all the beautiful and typical circumstances which accompanied Rebekah's wooing and wedding, foreshadows the call of Christ's Church and the marriage of the Lamb to His Bride.

MELCHIZEDEC.

The next personal type of Christ in the patriarchal age was Melchizedec, whose figure stands out in strange isolation from his race and time like a form suspended from the sky. The apostle says he was "without father, without mother, without descent, having neither beginning of days, nor end of life, but made like unto the Son of God," who is "a priest for ever after the order of Melchizedec." This can scarcely mean that Melchizedec was literally without parentage or descent, but that his pedigree is lost in oblivion, and that his isolation makes him a vivid type of the great Redeemer. There are some who believe that he was literally an incarnation of Christ, the Son of God dwelling on earth for a time, even as he appeared to Abraham in the plans of Mamre in visible form, and ate and drank and talked with him. This we can scarcely accept without stronger proof than plausible inferences. But certainly he was a type of Christ, in his priesthood

and kingliness and in his two gracious gifts of righteousness and peace. These four ideas were distinctly expressed by the name Melchizedec, and his two offices, as king of Salem and priest of the Most High God, Melchizedec meaning king of righteousness, and Salem signifying peace. No four words can express more fully the redeeming work and grace of Jesus: subduing and guarding us as our King; redeeming and representing us as our Priest; clothing us with His righteousness; and blessing us with His perfect peace.

JOSEPH.

The most beautiful of all the personal types in Genesis is Joseph. He represents the Lord Jesus Christ as the beloved son of his father, the victim of his brethren's hate and cruelty, betrayed, innocently suffering for the sins of others, separated from his father for long years, treated as a criminal, living a life of toil and humiliation, and suffering almost every possible privation and wrong in blameless innocence, and then suddenly and gloriously exalted to be a prince and a saviour, and using his honor and power for the good of others and the salvation of the world. Preëminently does Joseph prefigure Christ as the loving and forgiving Brother, bringing us tenderly and faithfully to the sense of our sin and then generously forgiving us and helping us to forget our faults, reconciling us by His love, receiving us to His fellowship, and sharing with us all the resources and riches of His grace and glory.

TYPICAL THINGS.

Besides these personal types of Christ in Genesis, we have several typical things that are fitted to foreshadow His redeeming work.

THE ARK.

The ark was the type of the way in which He shelters us from the judgment of sin and hides us from the storms of life, carrying us through our spiritual death and resurrection, and bearing us through the tempests of life to the shores of that blessed kingdom where the covenant of Noah shall find its full realization in the glories of the ages to come, and the new heavens and earth.

THE DOVE AND THE RAINBOW.

Not only the ark, but the other emblems connected with the ark, the dove and the rainbow, all prefigure great spiritual truths in connection with the gospel; the former representing the Holy Ghost in the several stages of His coming, both to the world and to the heart; and the latter foreshadowing the vision of the Apocalypse, when the rainbow round about the throne shall be the token of accomplished redemption, and the consummation of all the hopes and destinies of redeemed humanity.

THE MYSTIC LADDER.

The ladder of Jacob is also a beautiful figure of the new and living way which Christ has come to open between earth and heaven through His own person, and which He Himself has told us is the significance of the vision of Bethel. (John 1:51.)

Thus even in this early form do we see the grace of God beginning to unfold. And still more fully, no doubt, it was revealed to the believers of that time, for we know that they are linked with us in the household of faith,

and have risen out of the sins and sorrows of their earthly experience to the inheritance of the saints in light by the same pathway which we are treading now, and through the grace of the same great Redeemer, who has been the Hope of all the ages, and shall be the object of their adoring love, and ours, throughout the cycles of eternity.

CHAPTER V.

THE BEGINNING OF THE NATIONS

SECTION I.—*The Antediluvian Nations.*

Genesis 4: 16-26; 6: 1-5.

THE human race divided immediately into two distinct families; the first and the older from the race of Cain; the second in the line of Seth. The Cainites became the representatives of the world; the Sethites, the professed followers of the true God.

THE CITY OF CAIN.

The former soon gathered into a civil community and peopled the first city of human history. It became the center of earthly culture, wealth, and wickedness. There originated the earliest arts and manufactures, the first artificers in brass and iron, the first great musicians, and the first proprietors of wealth and worldly estate.

CULTURE AND CRIME.

The very names of the women of the race of Cain are expressive of earthly beauty and sensuous pleasure. Ada, Zillah, Naamah, signify beauty, music, and sweetness; but the culmination was bloodshed and violence. Beginning with the murderer, Cain himself, we soon meet a spirit of more daring and boastful crime in his immediate descendants, in the song of Lamech, "I have slain a man to my

wounding, and a young man to my hurt. If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold." In a few centuries the wickedness of this race has grown into such enormous proportions that God can no longer endure it, and the deluge comes to purge the earth of its hideous and abominable burden.

THE FAMILY OF SETH.

The race of Seth stands for a while apart from the godless world, and openly professes the name and worship of Jehovah (Gen. 4:26). "Then began men to call upon the name of the Lord," or rather "to call themselves by the name of the Lord," as the margin reads, that is, to profess the true religion, and to recognize their dependence upon the fellowship with a living and present God. This we see beautifully exemplified a little later in the most distinguished link in this line, the godly Enoch.

UNHOLY ALLIANCE.

After a few generations, however, the two races mingled in defiance of the divine purpose that there should be enmity between the seed of the woman and the seed of the serpent. The sons of God (Gen. 6:2) are attracted by the beauty of the daughters of men, and the races unite in ungodly marriages, the fruit of which soon appears in a very high state of physical culture and strength, but the most desperate moral and spiritual corruption, until the earth is filled with violence (Gen. 6:5). This age closes with the catastrophe of the flood, and a new generation commences afresh the story of human history on the other side.

SECTION II.—*The Family of Noah.*

Genesis 9: 25-29.

The race really begins anew in Noah as it had in Adam. And God renews His covenant with the patriarch not only for himself, but for his posterity; giving him the same blessing in natural things he had to Adam, and adding new promises and covenants with special reference to the security of the earth from the repetition of the awful judgment that had just engulfed it. The old benediction, "Be fruitful and multiply and fill the earth," is repeated, and the old dominion given over the animal creation, with the permission to use animal food, and the most solemn sanctions in regard to the protection of human life. And the rainbow arch is made the token and seal of the promise that the flood of waters shall no more destroy the race.

The three sons of Noah are constituted the respective heads of the three great divisions of the human race, which are henceforth to spread abroad to the east, the west, and the south. All ethnological and philological researches lead us back to three great original races—the Aryan, Semitic, and Turanian, thus confirming the threefold development of the race from the family of Noah, and from the three heads, Japheth, Shem and Ham.

NOAH'S PROPHECY.

The future of the three lines is foreshadowed by the prophecy of Noah (Genesis 9: 24-27). Commencing with the family of Ham, the prophecy refers especially to the line of Canaan, his son, and pronounces upon him and

his race what has ever since been literally fulfilled. The subjection and destruction of the Canaanites by Joshua, the overthrow of Carthage by the Roman power, and the sad story of the African race even down to our own time, are but instances of its wider fulfilment. The race of Shem is especially distinguished in the prophetic vision by their religious privileges. Jehovah is to be their God, and to dwell in their tents. This has been fulfilled in the selection of the seed of Abraham as God's covenant people, and the religious privileges and glorious hopes which are linked with the future of the chosen race.

The prophecy respecting Japheth indicates great national prosperity and a multiplied posterity, "God shall enlarge Japheth." Dr. Young translates it, "God gave beauty to Japheth." The descendants of Japheth comprise more than half of the human family, and the most cultivated, civilized, and powerful nations of the earth.

The promise, "He shall dwell in the tents of Shem," may mean either God or Japheth. If the former, it has already been fulfilled in the manifestation of Jehovah to the Jewish people, and the coming of Christ to dwell among them in His incarnation and earthly life. If the latter, it signifies that which has been so literally fulfilled, the fact that the Gentiles have superseded the family of Shem in their religious privileges, and have entered their tents as the heirs of their covenant blessings, and of their worldly place and power. Even the political control of human history has passed from the Semitic race to the line of Japheth, and the tents of Shem are possessed by his brother in almost every part of the globe.

SECTION III.—*The Seventy Nations which Sprang from the Family of Noah.*

Genesis 10:1-11:26.

The genealogical tree of humanity, starting from the confines of the flood, spreads first into three great trunks, and then speedily becomes subdivided into seventy smaller branches which thus form the genealogical sources of the various races which have since peopled the world. This division into seventy is not accidental, but carries with it the idea of completeness, which is suggested even by the numbers which comprise it (7×10). The Jews were accustomed to speak of the seventy nations as comprising the human family.

The names of these several lines are preserved in the tenth chapter of Genesis and form a sort of chart of ethnology of which we have still many traces even in our most familiar geographical and historical names.

THE FAMILY OF JAPHETH.

Fourteen of these names comprise the line of Japheth. Thirty are found in the family of Ham. The remaining twenty-six belong to the Semitic race.

The first of the Japhetic tribes springs from Gomer. It is not hard to trace this name in the races afterwards known as Cimmerian, Cimbri, etc., and such geographical names as Crimea, Cumberland and Cambridge.

Magog was the sacred progenitor of the Japhetic tribes, and his home was beyond the Caucasian mountains. His race is connected with the races of Tubal and Meshech in the prophecies of Ezekiel (chapters 27, 28, 29). This identifies them with the races to which those names refer,

and which we know are connected with the inhabitants of Russia. These names, Tubal and Meshech, we find repeated in Tobolsk, the capital of Siberia, Moscow, Muscovite, and other familiar Russian names.

Madai was the father of the Medes, Javan of the Ionians or Greeks, Tiras of the Thracians and the people of the Taurus mountains, Ashgenaz has left his name in the Euxine Sea, and, perhaps, in the continent of Asia.

Riphath reappears in the Rhiphœan mountains near the Black Sea. Elishah is the source of the word Elis or Hellas, the district of the Pelopenessus where his descendants settled. Tarshish was the colonizer of Tartessus and Tarshish in Spain. Kittim left his name in Chittim and the islands of Cyprus and Italy. Dodanim is recognized in Dardania, a district of Illyricum, and some think in the name Rhodanus, the ancient name of the river Rhone, thus connecting his descendants with the people of France.

HAMITIC RACE.

Of the Hamites, Cush peopled the Assyrian plain and left his son Nimrod as its proud despot, and then migrating south gave his name to Ethiopia, where monuments as old as the sixth dynasty of Egypt have been found bearing his name. Mizraim's name frequently reappears as a geographical term for Egypt. Phut is found in Nahum 3:9, in alliance with African tribes; and the city of But or Butor on the delta of the Nile perhaps retains his name. Canaan moved westward and settled in the land of Canaan, where eleven tribes are mentioned as the early inhabitants of the land. In the second and third generations of the Hamitic family, the names of Saba, Havilah, Sabtah, Raamah, and Sheba are identified with regions in

Arabia, and suggest many familiar names that have been derived from these early ancestors. Dedan is still found in the island of Daden in the Persian Gulf.

NIMROD AND BABEL.

A little episode now breaks the genealogical line, and the historian pauses at the name of Nimrod, who stands out as the most prominent figure of this ancient period. His name means "*a rebel*," and the expression "before the Lord" seems to imply the proud defiance which neither regarded God nor man, and finally sought in Babel's tower to entrench himself even against the heavens. It would seem at this period that God had given commandment to the human family to disperse in various directions, and thus occupy the whole earth. We read a little later that it was in the days of Peleg that the earth was divided (chapter 10:25), and perhaps he was commanded or commissioned to deliver and execute the divine message to that effect. Nimrod, however, refused to comply with the divine order, and attempted to establish an exalted empire around the city of Babel, comprising a quadrilateral with the cities of Erech, Accad, and Calneh which afterwards formed the framework of the great Babylonian empire.

His impious attempt to build the tower of Babel was frustrated by God's miraculous interposition and the confusion of human languages, compelling the rebellious tribes to obey the divine command and disperse over the unoccupied earth. Nimrod went forth from his blasted ruin and formed another empire farther east and north, around the great city of Nineveh, where the excavated mounds are today unveiling the marvelous confirmations of God's ancient Word.

Between these two centers, Nineveh and Babylon, the sovereignty of the world long alternated, and the name of Babylon has come to represent in type and mystery the last forms of the world's consolidated opposition to the kingdom of God in connection with which the last conflict of the ages shall come between rebellious man and his righteous and long-dishonored Maker.

OTHER HAMITIC TRIBES.

Returning to the catalogue of nations, the sons of Mizraim, namely, the Ludim, the Amamim, the Lehabim, the Naphtuhim, the Pathrusim, the Cashluhim, the Philistim and the Caphtorim, recall to our minds the Libyans of Africa, the names of Memphis and Pathros in Africa, the Colcheans of ancient Egypt, the Philistines, the name of Palestine and the Copts of Egypt.

THE CANAANITES.

The sons of Canaan have left their traces still more definitely on later times. Sidon founded the great Phœnician capital that bears his name. Heth was the head of the Hittites, so well known. The Jebusite was the first inhabitant of Jebus, or Jerusalem. The Amorite, in the days of Joshua, ruled seven of the great kingdoms of Canaan. The Girgasites, perhaps, have left their names in the land of the Gergashines. The Hivite, Arkite, and Sinite can be traced in the region of Lebanon, in the city of Tel Arka and the stronghold of Sinas. The Arvadite is remembered by the town of Arvad in Phœnicia. The Zinite appears in Simra west of Lebanon. And the Hamathite gave his name to the great land of Hamath with the cities of Riblah, Antioch, and Hamath on the Orontes.

SEMITIC PEOPLES.

Shem's descendants next claim our attention. Elam was the founder of the nations inhabiting the district that comprises Persia, which was called by the name of Assyria. Asshur was the ancient inhabitant of Assyria. Arphaxad settled in northern Assyria, and from his line came the chosen seed of Abraham. Lud was the ancestor of the Lydians of Asia Minor. Aram was the father of the Arameans and Mesopotamians, and the Syriac and Chaldaic languages are called the Aramaic. Uz, the son of Aram, was the ancestor of Job, and the name reappears in the home of this patriarch. Hul settled near the sources of the Jordan, where Huleh is still found. Gether is identified with Geshur, the refuge of Absalom, in Syria. Mash was the father of the Mysians, the people of Troy. Eber was probably the progenitor of the Hebrews. Peleg, his son, was the one through whom the earth was divided and colonized. Joktan was the progenitor of the Arabian tribes, and the names of his descendants are nearly all preserved in Arabian localities, which it is not necessary to trace in detail. Sheba, Ophir and others are made familiar by later allusions in the sacred Scriptures.

These various tribes in the line of Shem occupied a circumscribed place, compared either with the Japhethites or Hamites, being chiefly limited to Mesopotamia and Palestine; but from their narrow limits, all the world's true light has gone forth, until their brethren have been glad to dwell under its beams, and Japheth has come to reside in the tents of Shem.

SECTION IV.—*Subsequent Development of the Nations.*

We have already referred to the ambitious achievements of Nimrod, and his great world empire; the founding of Babylon, Nineveh, and the neighboring cities whose monuments and ruins still attest their ancient power and glory; and also to the dispersion of the nations in the time of Peleg, probably by divine revelation and afterwards the enforcement of the divine purpose by the confounding of human languages.

A DIVINE PLAN.

All through the Scriptures we trace a distinct divine purpose in connection with the location and distribution of the various nations. The Word of God distinctly declares that when the Most High divided the nations, He placed the bounds of their habitation with reference to His chosen people, and His plan of providence and redemption (Deut. 32:8). In Acts 17:26, the apostle declared to the ethnologists of Athens that God "hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us."

The enterprises of human ambition have been permitted and overruled by the hand of God for the working out of His will.

THE WORLD EMPIRES.

In the later centuries we find the nations crystallizing under successive empires, aspiring to universal dominion

and reaching it at length. In the colossal world powers of Daniel's vision, four great empires appear arrayed against the kingdom of God. There were two others which were not included in Daniel's vision, but had already finished their career, namely, Egypt and Assyria. The next four were Babylon, Medo-Persia, Greece, and Rome. The series is closed with the mystical Babylon of the visions of Daniel and John. And then shall come the kingdom of our Lord and Saviour Jesus Christ and His glorified saints, which shall never pass away; and the earth at length shall be ruled in peace and righteousness and rescued from the wrongs and oppressions of the ages of the past.

THEIR BEASTLY SYMBOLS.

There is a dark figure associated with all earth's national developments. In the vision of the Apocalypse they are represented as great beasts rising out of the troubled sea, and a dragon gives to each his authority and power. They are all but Satan's counterfeits, and his attempts to be a god and rule instead of God on earth.

The world will never have good government until all its monarchies and republics have been superseded by the everlasting kingdom of our God and His Christ.

SECTION V.—*Hybrid Races.*

Several of these, sprung from the chosen seed, but not in the direct line of the Covenant, appear in the Book of Genesis. First, there is the Ishmaelite race which culminates in the Arab tribes, one of the most singular peoples of human history. Next, come the wicked tribes of

Ammon and Moab, descended from the unnatural daughters of Lot.

Next, we have the Edomites, who came from Esau and occupied for many centuries a prominent place in close connection with the kingdom of Judah. And, later, the Samaritans arose from the mingling of the Jewish remnant after the captivity, with the population of Assyrian colonists imported by the conqueror into Palestine.

CHAPTER VI.

BEGINNING OF THE HEBREW RACE

Genesis 11:16-12:9.

THE time has now come when humanity is to make its third departure. The first was under Adam, the head of the entire race. The second was the Covenant with Noah. And now the third begins with Abraham, the tenth generation after Noah, who becomes the head, not of the entire race, but of a separate people, chosen out of all the families of men, to be the special depositories of divine truth and the witnesses for God and the true religion throughout the coming ages; and also to form a clear genealogical line for the advent of the promised Seed.

SECTION I.—*The Origin of the Hebrews.*

1. Their most distant ancestor was Eber, the grandson of Arphaxad, and the great-great-grandson of Shem, on the one side; and on the other the sixth lineal ancestor of Abraham.

The name Eber has given to the race their name of Hebrews. It signifies emigrant, or one who has crossed the river, the reference being to those who had come over the river, or from beyond the river Euphrates, westward and southward.

THE CALL OF ABRAHAM.

2. The call of Abraham was the next step. It came to him in Mesopotamia, where he had already acquired valuable possessions and occupied a position of influence.

The remains which recent excavations have discovered, have shown that the region of Mesopotamia, from which he emigrated, had at that time reached a very high degree of culture and wealth. And Abraham's city, Ur, was one of the two chief centers of Chaldean civilization.

His ancestors, however, and family, were idolators, as we learn from Joshua 24:2, "Your fathers dwelt on the other side of the flood in old time . . . and they served other gods. And I took your father Abraham from the other side of the flood, and led him throughout all the land of Canaan, and multiplied his seed," etc.

God came to Abraham in a special divine revelation, as we learn from the words of Stephen (Acts 7:2): "The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran, and said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall show thee," etc. This call was accompanied by the promise, "I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing; and I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed."

SEPARATION.

This call involved Abraham's separation from his country, from his friends, and from his home. And henceforth

the word separation is one of the keynotes of the patriarch's life, as it is the specific idea of the Jewish people. Separated first from all his former ties, he is afterwards separated, step by step, from every earthly thing; from the inhabitants of the land to which he came, from his nephew Lot, from Hagar and Ishmael, and even at last, from the child of promise, in the final sacrifice of his dearest affections and hopes on the altar of Moriah. He was thus the fitting ancestor of a people who were to embody the idea of separation from the world and dedication to God as His peculiar people.

COVENANT.

Next followed the Covenant promise, which included three great particulars, namely: First, the literal seed, which should be as numerous as the sand upon the seashore (Genesis 13:16), meant, undoubtedly, to be the type of the earthly seed.

Secondly, the great Personal Seed, the Lord Jesus Christ and His spiritual offspring, including the children of faith to the latest generation; signified by the stars of heaven (Genesis 15: 5).

Thirdly, the land of Canaan as an everlasting possession (Genesis 13:15). This is yet to be literally fulfilled in the restoration of Israel, and their eternal possession of the land of covenant promise (Genesis 15:18; 17:8; 24:7; 26:4; Num. 34:12; Deut. 34:4; Acts 7:5; 2 Chron. 20:7; Ps. 112:2).

SECTION II.—*The Purpose of God in the Separation of the Hebrew Race.*

A PECULIAR PEOPLE.

1. To preserve and educate a holy and peculiar people for Himself. The original purpose of God, announced in the first promise of redemption that there would be enmity between the seed of the woman and the seed of the serpent, had been constantly disregarded hitherto.

The race of Seth had soon become blended by intermarriage with the godless world, and the deluge was chiefly caused by the wickedness which resulted from this intermingling.

In a little while the memories of that awful judgment were obliterated; and a knowledge of the true God, and a life of faith and godliness, seemed likely to perish from the earth in the overflowing tides of human selfishness and ungodliness.

It was, therefore, indispensable that some portion of humanity should be separated from the mass, if the true religion was to be preserved. This was for the next two thousand years the design of the Jewish Theocracy, and this is the specific character of the Christian Church.

Its very name, "Ecclesia," means "called out," and it ceases to be the Church of Christ when it becomes conformed to and mingled with the ungodly and evil world.

The Jewish people are still separated from other nations as one of the miracles of divine providence, for the further ends which are still to be accomplished in connection with the divine plan.

THE ORACLES OF GOD.

2. To receive and preserve the oracles of God, the revelation of His will, His covenants with His people, His written word, and the ordinances of revealed religion.

The service rendered to future ages in this regard by the Jewish people is invaluable and incalculable. This the apostle mentions as the chief advantage of the Jews, that "to them pertain the oracles of God." We owe to them the very records we are now studying, and the later Scriptures which they so reverently guarded, and so zealously transmitted to succeeding generations. To them also we owe the divine law, the types and ordinances of divine worship, the holy Sabbath, and, indeed, all we know of the true and living God.

THE LINEAGE OF CHRIST.

3. To furnish an ancestry for the Lord Jesus Christ in a clear prophetic line which could be a divine credential to His heavenly character and true commission. This is the highest distinction of the Jew—that he has given to us the ideal Man, the true Head of the human race, and the Hope of all races, the Desire of all nations, and that by his own sacred writings and the genealogical tables of the past, he has made it certain to us that this Man is the very one that has been promised from the beginning, as the true Head of humanity and the very Heir of Israel's highest honors and royal throne.

Let us never forget, as we look upon the Jew, that he is the brother of Jesus of Nazareth and has given to us our precious Saviour and dearest Friend.

THE LIGHT OF THE WORLD.

4. The Hebrew race was designed to be not only the depository of truth and religion for future times, but also the light of the world in their own times, and throughout the dark ages of the Old Testament. From Jerusalem went forth all the light the world possessed for ten centuries. It is probable that the teachings of Moses had a much wider influence on surrounding nations and on the ideas and philosophies of ancient heathen people than can be now fully traced, so that much of what seemed an approximation of truth in the writings of ancient literature was a reflection of the divine light which shone through God's ancient people.

The influence of their national life in its purer days under Joshua, Samuel, David, Solomon, Jehoshaphat, Hezekiah, Josiah, and the results of the teaching and example of their great prophets, and even isolated individuals, such as Elijah, Elisha, Jonah, Daniel in Babylon, Esther in Persia, and others like them were immeasurably important, and influenced the history of these nations to a degree of which we can form some idea from the place which Daniel occupied in Babylon, and the regard which Cyrus showed the captive Jews of his mighty empire.

AN OBJECT LESSON TO THE AGES.

5. The Hebrew race was also destined to be a monument and an example of God's faithfulness, holiness, and mercy, and of the principles of divine government as exemplified in His dealing with this nation through all the period of their history. Even in their bitterest trials they are the divine epistle read and known of all men,

showing forth to the world and the future the righteousness of God in His judgments upon sin, the faithfulness of God in fulfilling His promises, and the long-suffering and patience of God in bearing long with sin and making His grace more signal in the light of man's provocations and unworthiness.

What invaluable lessons and illustrations of truth and righteousness have been given to the world in the record of His dealing with the patriarchs; with Israel in their redemption from Egypt and their life in the wilderness; with Joshua and those that entered into the land; amid the declensions of His people during the four hundred years of the Judges; with Saul, David and Solomon; amid the innumerable vicissitudes of the later stages of the divided Hebrew kingdom down to the captivity of Judah and the dissolution of Israel; and still later in the varying scenes of the Captivity and the Restoration. How vividly can we see the great principles of divine righteousness, the fruits of sin, the glory of true living, the mercy and faithfulness of God, as this ever-changing kaleidoscope of human character and divine government moves before the eye of faith as a drama of life and a living object lesson of a moral and spiritual teaching.

Not even the New Testament contains anything like the fulness of character teaching and personal illustration of the principles of divine truth, which we find in these records. The New Testament contains the principles which they illustrate much more fully and clearly. But we must go back to the Old for their vivid and varied illustration.

Not for themselves did these ancient generations move across the stage of time. They have been made a spectacle

unto angels and unto men. For us they erred and suffered. For us they lived and died. And even their sins and sorrows have become an invaluable heritage of holy instruction for us "upon whom the ends of the world are come."

SECTION III.—*Subdivisions of Hebrew History and Subsequent Developments.*

The history of the seed of Abraham has been variously divided by different expositors and historians. The following seems to be as simple and complete as any analysis that can be made:

First.—The patriarchal stage, in which God dealt with them as with a family.

Second.—The Mosaic Period, in which God emancipated them as a race.

Third.—The Theocratic Period, from Joshua to Samuel, in which God dealt with them as a nation of which He was the direct King.

Fourth.—The Monarchial Period, from Saul to Solomon, in which God constituted them into a human kingdom.

Fifth.—The divided monarchy, from Rehoboam down to the dissolution of Israel, and the captivity of Judah, in which God suffered them to be broken into two kingdoms, and yet maintained covenant relations and dealings with both, through His prophets and messengers.

Sixth.—The captivity during a period of seventy years, in which God dealt with them in discipline as disobedient people.

Seventh.—The Restoration Period under Zerubbabel, Ezra, and Nehemiah, and the centuries following, which might be called the time of Expectation.

Eighth.—The Messianic Period, during which God came to them personally in His promised Son, fulfilling the prophecies of the past and offering to them the blessings of the gospel, only to be rejected and crucified and compelled to reject His apostate people and deliver them over to the ages of judgment and sorrow, which have since been completing the record of their strange and eventful history.

SECTION IV.—*Present Condition of the Hebrew Race.*

1. They are still preserved as a separate people, distinct from all other races; and manifestly preserved in their isolation for some great, divine purpose yet to be fulfilled.

2. Notwithstanding ages of unparalleled cruelty, injustice, and inhumanity, they remain in undiminished numbers, one of the most vigorous races of the human family. Indeed, they are rapidly increasing, and their population today probably equals that of their most prosperous history at any period in the past, while their influence and wealth are preëminently beyond proportion as compared with the nations among whom they dwell. They are the leaders in literature and journalism in many of the European nations. They are the financial kings of the world, and they are compelling the respect, and even fear, of the Gentile communities where they are scattered abroad.

3. They are distributed in almost every nation under heaven, as an evident part of the divine plan in their future destiny. Thus they touch all the springs of modern government, know all the languages of earth, have access to all the channels of human life and influence. Should they be converted to Christianity, there is no instrumentality on earth that could so suddenly and effectually be made available for the evangelization of the entire world.

4. The great leaders of the nation still remain in unbelief, growing still more persistent in their antagonism to Christianity, or their indifference to any truly spiritual religion, and yet remaining steadfast to the faith and traditions of their ancient covenant.

5. According to the divine Word there remains and has ever existed during the Christian centuries, a little remnant according to the election of grace; a few out of the many who from time to time are led to turn from unbelief and accept the true Messiah. This number has been considerably increased in recent years. And several truly remarkable movements of entire communities toward the Christian faith have been among the most marked signs of our own times, and anticipations of the day when the entire nation will look upon Him whom they have pierced and mourn with evangelical repentance and true Christian faith.

SECTION V.—*Future Prospects.*

1. They are yet to be restored to their own land, and inherit according to the Abrahamic covenant the possession which was given as an eternal and inalienable patrimony (Romans 11, etc.).

2. They are also to be converted to the true Messiah and to accept Him whom they crucified, as their King and Lord (Zech. 12: 10).

3. They are to be severely tried in the furnace of persecution and suffering in the last days, and a large proportion of the race will perish in the fearful ordeal (Zech. 13: 9; Dan. 12: 1).

4. They are to be delivered by the personal coming of the Lord Jesus Christ, and to be restored during the millennial ages to the sovereignty of the world as the queen of nations, under Christ Himself, their personal and visible King, and all the glories of David's and of Solomon's throne fulfilled in a peaceful, righteous and happy millennial age, during which they themselves will doubtless be employed as the divine witnesses and instruments of testimony and salvation to the world, and so through them "shall all the families of the earth be blessed" (Zech. 8: 13; Rom. 11: 26, etc.).

CHAPTER VII.

BEGINNING OF THE LIFE OF FAITH

THE Book of Genesis is especially instructive as an expression of the life of godliness, and the true principles of faith and obedience. These are really the same under all dispensations. And so the apostle in the Epistle to the Hebrews, in giving us the most complete illustrations of true faith, goes back to the very beginning, and chooses his highest examples from this ancient record.

The development of these various examples seems to shape itself almost into a symmetrical chain which comprises every aspect of the life of godliness.

TYPES.

The first example, Abel, as we might naturally expect in the commencement of the series, is an illustration of justifying faith. The second, Enoch, leads us a step farther to sanctifying faith. The third, Noah, teaches us the principle of testifying and separating faith. The fourth, Abraham, illustrates the obedience of faith. The fifth, Isaac, is a beautiful type of the patience of faith. Jacob, the sixth, reveals to us God's marvelous grace, in the discipline and training of faith. And the seventh, Joseph, crowns the series as a monument of the trial and triumph of faith over injustice and suffering.

CONTRASTS.

All these characters have contrasts. Abel shines more gloriously in the shadow of Cain. Enoch stands out from

his own generation like a silver lining on the dark cloud. Noah is distinguished from the antediluvians by his character, destiny, and deliverance. Abraham has Lot as his foil. Isaac is linked with Ishmael in unequal association. Jacob is the opposite of Esau. And Joseph's loveliness is enhanced by the harshness and cruelty of his brethren.

Thus light and shadow move on together, and both reveal more perfectly the picture of truth and true living.

SEVEN PAIRS.

These seven pairs stand for great principles, quite as much as the individual characters already referred to. Abel and Cain represent the opposite principles of grace and nature. Enoch and Lamech stand for holiness and worldliness. Noah and the antediluvians represent the ideas of separation on the one hand, and judgment on the other on all who become allied to the evil world. Abraham and Lot perfectly express the conceptions of faith and sight. Isaac and Ishmael are declared by the apostle to be types of grace and law. Jacob and Esau represent respectively the spiritual and the fleshly man. And Joseph and his brethren illustrate the triumph of innocence and suffering on the one hand, and the ultimate retribution of selfishness and sin on the other.

Let us, however, look a little more in detail at each of these personal types of life and character.

SECTION I.—*Abel or Justifying Faith.*

Hebrews 11:4.

RECOGNITION OF SIN.

1. We see the faith of Abel in the recognition of sin implied in his sacrifice. This was the chief distinction

between his offering and Cain's. The latter came to God as one on equal terms, acknowledging no need for expiation, or sacrifice, and presenting his offering as a friend to a friend.

Abel took the place of a guilty sinner, deserving the death which he witnessed in his substitute, and from which he claims exemption only through the vicarious sufferings of that substitute and sacrifice.

Cain refused all this, and so he lost the forgiveness which Abel found, and Abel lost the sin which he confessed. The latter knelt a penitent, and rose a justified and righteous man. The former began by saying, "I have not sinned," and ended by the bitter cry, "My sin is greater than can be forgiven." This is ever the gateway to heaven, "If we confess our sins, he is faithful and just to forgive us our sins." "Only acknowledge thine iniquity." God can forgive anything, but He cannot pass over a farthing in His book of accounts. He never ignores or cancels the account. It must be fully acknowledged, and then it must be fully satisfied through Christ's atonement. Then, though it be written in scarlet, and be a debt of ten thousand talents, the promise is forever true, "Whoso confesseth and forsaketh them (his sins) shall have mercy."

THE BLOOD.

2. Abel's faith not only recognized sin, but also the divine provision for its expiation through sacrifice. He did not expect acceptance because of his personal character or his works, nor did God make these the ground of his acceptance. The apostle says, "God testifying of his gifts." He was a poor, worthless sinner, but his offering

was the type of God's own perfect Son, and carried with it all the value of the person and work of the Lord Jesus Christ. Therefore Abel was justified just as we are, on account of the blood and righteousness of Jesus Christ. God has already testified of this gift, what He has of no other, "This is my beloved Son in whom I am well pleased." And all who bring it and identify themselves with it, will share that commendation and benediction. God will say of them, "My beloved Son in whom I am well pleased." "Thou art all fair; . . . there is no spot in thee." This is the meaning of the apostle's language, "He hath made us accepted in the beloved"; and of the Saviour's prayer, "That the love wherewith thou hast loved me, may be in them, and I in them."

BELIEVING AND RECEIVING.

3. Abel's faith not only recognized the sin and the sacrifice, but also the efficacy of the sacrifice, and his acceptance on account of it. He believed that he was accepted and justified, and so entered into all the joy and rest of a full assurance of faith. Hence we are told by the apostle, "By which (faith) he (Abel) obtained witness that he was righteous." It was not by feeling; it was not by the subsequent fruits of his life; it was not by inferential reasoning; but it was by simply believing God's testimony to his offering.

So the sinner must still not only acknowledge his sin and accept his Saviour, but he must fully and firmly believe that he is accepted, justified, and admitted to the place of sonship and perfect blessing in the love and grace of the Father. We must take this assurance by simple

faith. We must believe the record which God hath given us of His Son. We may weep and pray, but all will bring no rest until we honor God by simply believing His own testimony concerning His Son, and concerning our place of acceptance when united to him.

Notice what Abel believed. Not only did he accept the place of forgiveness, but he obtained witness that he was righteous. He stood in the place which man had occupied before he fell, as fully justified as though he had never sinned. Nay, more, the sinner is as fully justified when he accepts the righteousness of Christ, as though he had performed the very acts of righteousness which the Lord Jesus fulfilled in his stead. This is the New Testament doctrine of justification by faith. It is as old as Eden. And Abel fully understood it and experienced it.

This was the pathway of life for all the Old Testament saints.

This was the message of Habakkuk, for all to read in its vivid and vehement characters, even as they run, "the just shall live by faith." This was the glorious theme of Paul. This was the keynote of the Reformation. This was the turning point of Whitfield's life, and the great message of his marvelous ministry. This is still the only gospel that can save sinners, and the only solid ground on which sinners can build for sanctification, for the fulness of the Christian life, and for the hope of glory.

May we all know the faith of Abel, and stand with him at last as he shall lead the everlasting song in the choirs of the ransomed: "Worthy is the Lamb that was slain," "and hast redeemed us to God by thy blood."

SECTION II.—*Enoch, or Sanctifying Faith.*

Hebrews 11:5.

Some men's biographies are greater than the lives they record. But one sentence tells the story, in the case of Enoch, of a life whose loveliness and sublime issue has never been approached by any mere human experience, whether we consider the glory of his character, or the grandeur of his destiny.

"He walked with God." "He pleased God." "He had this testimony" by faith, "that he pleased God." "He was not; for God took him." He "was translated that he should not see death."

NOT ENOCH, BUT GOD,

The personality most prominent in Enoch's life was not Enoch but God. He was more remarkable for his Companion than for himself. This is the glory of true holiness; it hides us in the presence of our God. This is the true meaning of godliness. This is the true secret of divine holiness. It is not mere Christ-likeness, but it is Christness—Christ in us. Such a life alone can please God. The only thing that can meet the requirements and expectations of God's law, is the spirit, the nature, the very life of His dear Son, reproduced in us. Therefore "the love wherewith thou hast loved me" shall "be in them, and I in them," Christ says. Would we, therefore, please God, let us receive the very Person of His dear Son, and offer Him to God as the one unceasing burnt offering and frankincense of our life. Then shall we also have the testimony that we please God, for the Spirit always bears witness to Jesus and His glory. Then shall we be able to

believe that we please God, without any fear of exalting ourselves, and claim the very highest place in Christ, while we hold ourselves ever in the lowest abasement and self-renunciation.

Then, too, may we know that we shall be with God forever, and Christ in us shall become the Hope of glory. Then shall we be robed and ready for the Bridegroom when He comes, and have the wedding garment which Rebekah wore—even her husband's robes to cover her person, and hide her face.

HOLINESS AND TRANSLATION.

Divine holiness, therefore, is linked very closely with that which Enoch's translation sublimely foreshadowed, the second coming of Christ and the rapture of His waiting people as they meet Him in the air. Enoch's life was animated by this hope, and it was his especial testimony to his own generation. "Behold, the Lord cometh with ten thousand of his saints." Therefore, God signalized it in his own experience, by making him the first glorious illustration of it. Let God's people hear today the solemn whisper, "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments." "The marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints."

SECTION III.—*Noah, or Separating Faith.*

Genesis 7:1; Hebrews 11:7.

We have already seen that the cause of the deluge—or rather of the corruption which necessitated the deluge—

was the mingling of the godly and the worldly seed, and the failure of the descendants of Seth to preserve that line of separation which God had indicated at the beginning.

Noah stands out, however, as a distinguished exception to this universal conformity to the world, and for this cause he and his family are preserved from the common corruption and judgment.

The same tendency is sweeping away the Church today, and the issue will be, not a flood of water, but a flood of fire. The lessons of Noah's life are, therefore, peculiarly timely and important at this crisis. For our Lord has said that in the days of the Son of man it shall be precisely as it was in the days of Noah.

HE BELIEVED.

1. We see the faith of Noah manifested in his believing the Word of God with respect to the coming judgment on the old world. The reason that God calls us to give up this present world is because it is doomed. Like Christian, we are in the city of destruction, and we are fleeing from its impending flames. The world will not believe this, but is making its calculations in defiance of divine warnings, and looking forward on an unbounded future. But true faith looks through its glass at the splendid palaces and monuments, and lo, each of them has become a sepulchre; nay, its magnificence is driven like ashes in the whirlwind of the last conflagration. And it turns away from things so transient and uncertain to seek a city that hath foundations, and find in heaven a better, even an enduring substance.

Noah looked upon the world around him in the light of a century later, and saw it all a hideous wreck of perishing millions. The men around him laughed and scorned because they saw no sign of any such catastrophe in sea or sky. So the Apostle Peter tells us that in our day there will come scoffers who shall say, "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning." It is the philosophy of blind, cold naturalism. God's answer to it is the Gospel of His Second Coming, the message of warning which proclaims the doom of all earth's pride and power. Nothing will more help us to separate ourselves from the world, and rise above its pride and power, than the belief and realization of this great and portentous truth. "The world passeth away." "The Lord cometh."

HE PREPARED.

2. Noah not only believed in the coming catastrophe, but prepared for it, and built the ark of refuge according to the divine prescription and specifications. And then at the appointed time, when there was no portent on the cloudless sky, and no sign of the coming tidal wave of judgment on the earth or sea, he entered into his refuge and shut the door upon all that seemed substantial and real around him. His faith was practical. He did something. He did it all his life long. And he did it up to the very end. For one hundred and twenty years he continued to build the ark, and when it was finished he showed his faith by committing his family and all his belongings to it, even when to others it may have seemed the height of folly and fanaticism.

So faith not only separates itself from the present world, but it lays hold upon the hope of the future, and prepares most practically, patiently, and persistently, according to God's plan for the issues which it foresees.

Christ is our Ark. But there is a sense in which although that ark is finished, we have to practically build it into the structure of our entire life. Our whole Christian experience, like Noah's work, is the putting on of Christ, the building up of the house of faith and holiness of which Jesus is the substance, with the imperishable materials of His grace, and by the agency and energy of His Holy Spirit, so as to stand the test of that coming day.

HE SEPARATED HIMSELF.

3. Noah not only prepared for the future, but he also separated himself from unholy association with the men and women of his own generation. And not only by his life did he stand thus apart, but by his testimony he bore fearless and faithful witness against their wickedness, and warned them of the coming retribution. The Scriptures call him "A preacher of righteousness." And the apostle says in Hebrews that "he condemned the world, and became heir of the righteousness which is by faith." We cannot bear effectual witness against the world until we get above its life, and out of its evil influences. We cannot do men good so long as we are on their level. Separation is indispensable to successful service.

But even success is not necessary to acceptable service. Noah's preaching seemed the most fruitless that mortal ever attempted. For one hundred and twenty years he labored in vain. Nor was he alone. For the Spirit of God

also strove with men all those years. It is not a sign, therefore, that our work is not divine because sometimes the fruit is delayed and men even grow more obdurate in their rejection of our message.

At last the message and the messenger were abundantly vindicated. The time came when the world would have given all it was worth for the lowest place in Noah's house of safety; but it was too late.

Noah let them have their farms and stores for a little while, and then God gave it all to him as he came down from Ararat that glorious morning under the magnificent arch of yonder rainbow, and looked once more upon the loveliness of earth—it was all his own. There was no rival to dispute his title to any of its ample fields and vast estates. Noah had become the heir of the world, simply because he had given up the world.

The day is coming when we, too, shall understand how he that loveth his life shall lose it, and he that loseth his life for Christ's sake, shall find it and keep it unto life eternal. And no man who has left houses or lands or possessions for Christ, shall fail to receive a hundred fold in the times of restitution when the Son of man cometh.

Let the world have its real estate, its mansions, its stocks and bonds. Christ is keeping it all for His waiting people who can afford for a little to let the world go by. "Blessed are the meek, for they shall inherit the earth."

This is the true secret of separation from the world. We do not want its old title, for it is defective. We are going to get it all with a better deed from the original owner, in a little while. And therefore we refuse to invest our money in the poor life interest the present usurper can only give us.

THE FLOOD A TYPE.

4. But we need to be separated, not only from the society of the world, but from its spirit; by a true death and resurrection, in our inner life, with the Lord Jesus Christ.

The flood was the type of this spiritual experience. The Apostle Peter says of Noah that he and his family were saved by water. "The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ." That is, the flood which buried the sinful world, and thus saved Noah from the engulfing waves of sin, is the type of our death to sin with the Lord Jesus now, and our resurrection life through Him to a new world of purity such as was pre-figured by the new dispensation upon which Noah entered after the flood.

We may go out of the world all our days, and yet have the world in us, all the more idolatrously just because we are denied its enjoyments. It is in the heart that the world must die. The true world that we are to hate and shun, is the love of the world. Therefore the apostle says that by the Cross of Christ "the world is crucified unto me, and I unto the world."

It is only as we really know in our spirit the meaning and the experience of that death, and rise with Him to the new nature and the new inheritance, that the world can attack us no more. Risen with Christ, we "seek those things which are above, where Christ sitteth on the right hand of God." "For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory."

SECTION IV.—*Abraham, or the Obedience of Faith.*

Hebrews 11:8-10, 17-19; Genesis 12:4; 13:8, 9; 14:14-16;
15:5, 6; 17:1-5; 22:1-3, 10-18.

Abraham's faith has about it a many-sided fulness which makes it difficult to classify it under any single aspect, in conjunction with other types. For in some sense it embraces the features of all the other types, and is indeed, the archetype of faith for all time. Hence the patriarch has been called "the father of all that believe." And yet its lessons come with great propriety after the three types already presented, as showing the fulness and entirety of the spiritual life into which God will lead His obedient children when they have learned with Abel, Enoch, and Noah, the threefold secret of justification, sanctification, and separation.

We have called the special feature of Abraham's faith, obedience—simply because the Holy Spirit has used this word as the first emphatic lineament in the picture of the patriarch's faith. "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, OBEYED." Following the divine picture we notice:

FAITH OBEYING.

1. In Abraham we behold faith obeying God's command. Faith meets us in the very beginning, as an act of obedience. It is not optional with us whether we shall believe God or not. "This is his commandment, that we ✓ should believe on the name of his Son Jesus Christ." This makes faith our highest service. This also takes from the

act of faith the personal responsibility, and places it upon God. If we are simply obeying His orders, He will be responsible to carry us through.

This gives to faith a very practical character. It ceases to be an intellectual assent, and becomes a real act and a decisive committal of our will, and all the forces of our being.

Hence we find in all great results of faith in God's Word that it was connected with decisive and courageous action, and it was in the *doing* that the blessing came.

Israel must go forth before the sea could divide. Naaman must wash in the Jordan before he could be clean. The paralytic must take up his bed and walk before he could be healed.

And James sums it all up in the impressive words: "Show me thy faith without thy works, and I will show thee my faith by my works."

Abraham's faith would have been an idle dream, if he had not done something that involved the risk and committal of his whole life to Him whom he believed.

FAITH TRUSTING.

2. Faith believing in God personally, before it believes even God's promise. Abraham believed GOD. His faith rested in the bed-rock of God's own personal character and faithfulness, before it even leaned upon the pillars of promise that rose from the foundations of that rock. True faith is not believing in words merely, even divine words, but believing ON the Lord Jesus Christ. How beautifully we see it in the Syrophœnician woman, who had nothing but Christ Himself, and yet clung to Him before she had

a single word from His lips, and then believed it just because it was His word. This was the reason why Abraham could trust even in the dark hour when God's very words seemed somehow contradicted by the command to offer Isaac. He did not understand, but he still trusted.

This personal aspect of faith, the leaning of our heart upon the living God Himself, is best expressed in the simple word *trust*. What an awful significance it gives to unbelief that it is refusing to believe God; not merely the rejection of a statement or a truth, but a direct assertion of want of confidence in God Himself.

FAITH TRUSTING IN THE DARK.

Faith trusting God in the dark. "He went out, not knowing whither he went." Later the way gradually became more precisely determined, but at first it was indefinite and dark.

This is faith without sight, and this is essential to faith. When we can see things clearly, it is often mere reasoning, and not faith at all. How wondrously the navigator sails by what he calls "dead reckoning." Day by day he marks his path upon the chart, as if following a chalk line upon the sea. And at last he knows just when the head lands are coming into view, and yet he has seen no point of land. His calculations are all from above.

And so faith looks up and sails on in the light of heaven upon the trackless sea, content to know

"He knows the way He taketh,
And I will walk with Him."

FAITH BELIEVING THE PROMISE.

4. Faith, next, believing the divine promise. Having learned to go without exact light, it must now learn to receive the light of promise and fully credit it, even long before its fulfilment; and, indeed, when that fulfilment seems most improbable on natural grounds.

God promised Abraham a son, and yet He withheld for a long time the fulfilment, while in the meantime every natural cause seemed to render it impossible.

But Abraham believed, as the apostle expresses it, "against hope," and was fully persuaded that, what he had promised, he was able also to perform.

So we must take God's divine Word when He gives it; and specifically believe it, and expect it to be accomplished; whether it be the word of pardon, of sanctification, or of answered prayer in any other particular.

FAITH CONFESSING.

5. Faith not only believing, but confessing its confidence. Not only did Abraham believe that God would give the child of promise, but he began immediately to act as though God had given what He had said. Therefore we are told that his faith called "those things which be not as though they were."

So we must not only claim, but confess our blessings, and regard the things which are still future as accomplished in God's purpose. "When ye pray, believe that ye receive them (what things soever ye desire), and ye shall have them."

FAITH SURRENDERING.

6. Faith yielding up the world because it has a better inheritance, and a better title even to the world itself. Therefore when a strife arises, Abraham surrenders his personal rights to selfish Lot, and lets him choose the best; and then that same night God appears to Abraham, and tells him that it is all his own.

So our faith can let the world go, and know that God will give it to us in a better way, by an eternal inalienable title.

FAITH CONTENDING.

7. Faith contending for its inheritance when the enemy disputes it.

Abraham yielded everything to Lot; but when the Eastern kings invaded the land, and took Lot a prisoner, Abraham went against them and resisted them in the name of the Lord, as the true heir and king of Canaan; and by one of the most astonishing campaigns of all history, more wonderful even than Joshua's invasion of Canaan, he utterly out-generalled them and recovered all the spoil.

It was the type of our faith resisting the devil when he comes to dispute our new inheritance. We will be tolerant and patient with men so far as our personal rights are concerned; but when Satan disputes our standing, and puts his foot upon our inheritance, we will arise in the name of the Lord against the most tremendous odds, and claim the victory through Jesus Christ, by that aggressive and authoritative faith which treads on scorpions and serpents, and triumphs over all the power of the enemy; saying even to the mountain, "Be thou removed, and be thou cast into the sea," and withering the fig tree of evil in His name.

FAITH TESTED AND TRIUMPHANT.

8. Faith tested, and yielding, perhaps, for a time to the infirmities of nature, but ultimately triumphing and entering into rest and complete victory.

The earlier trials of Abraham's faith developed sometimes a spirit of timidity, and an undue eagerness to hasten God's promise. But at least when the supreme trial came, and even the child of promise, and all the hopes connected with him had to be yielded into God's hands, the grace of God enabled him grandly to meet the test, and so to trust in God's faithfulness, wisdom, and love, and so to hold fast to his confidence that somehow the promise would be fulfilled, as to commit all obediently and unreservedly into his Father's hands, and then behold His marvelous working, and receive the sign of His divine approval, and all His promises restored to him as from the dead,

SECTION V.—*Isaac, or the Patience of Faith.*

Genesis 21:3-9; 22:2-12; 26:12-25.

The life and character of Isaac touch at many points the commonplace lives which comprise the great mass of Christian experience.

He is an actor in no great public events, but moves in a passive sphere, yielding and suffering, rather than aggressive and strong.

More than any other of the patriarchs he teaches us the lesson of the death of self, and the life of self-renunciation, weakness and patient endurance.

1. He is the first example of the rite of circumcision, the divine symbol of self-crucifixion. And his whole life is a commentary upon the covenant act of consecration, of which he was the infant subject on the eighth day of his life.

2. His childhood and youth were one long scene of endurance and self-denial from the persecutions of Ishmael.

3. These were followed by a still more searching self-renunciation, namely, his offering on Mount Moriah at the hands of his father, as a living sacrifice. This must have been to Isaac as real a death as it was to Abraham, and from this time his life was a surrendered one, and really a resurrection life in its true spirit.

4. Isaac's marriage involved the consecration of his affections and the renunciation of his will. His bride was chosen for him, not by his own caprice, but by the will of God, and sweetly accepted in the spirit of perfect obedience.

5. In the trials of his life, described in detail in the twenty-fifth chapter of Genesis, we see him envied by the Philistines, robbed of his wells of water, pressed from place to place by his jealous neighbors, and yet meekly yielding at every point, and, like his Master, going to another place.

6. His last trials and self-renunciations were with respect to his children. His personal preference for his eldest son had to be abandoned, and with the same sweet submission he yielded to the disappointment of his cherished affections, accepting the will of God concerning Jacob; and gave his blessing to the one who had so deceitfully wrung it from his hand.

Thus, from infancy to age, Isaac becomes the type of self-surrender, submission to the will of God, passive obedience, and what we have already called the patience of faith, and, indeed, might also call "the love that beareth all things, hopeth all things, endureth all things."

SECTION VI.—*Jacob, or the Discipline of Faith.*

Genesis 25:23; 27:34; 28:10-22; 32:24-31; 33:1-5;
47:9; 48:15, 16.

There is very little that is naturally attractive in the character of Jacob. Humanly speaking, he was the most unpromising and unworthy subject of divine grace in all the patriarchal history. And yet, for this very reason, he was the best example of divine grace, that grace that is founded, not on human merit, but triumphs over man's meanness and worthlessness, and where sin abounds, makes its riches to abound the more.

We trace five great stages in the life of Jacob:

HIS CHOICE.

1. The first was his choice of the blessing. It was undoubtedly an act of faith. And it was probably founded upon his mother's teachings regarding the promise that had preceded his birth, and designated him as the head of the chosen race.

Everything naturally seemed against him. Esau was the first born, and the favorite of Isaac. But notwithstanding the natural difficulties, he believed the thing promised and set his heart upon securing the covenant blessing.

Had his faith been more perfect, he would have avoided the restless and deceitful policy by which he tried to help God to fulfil His promise. But notwithstanding the means he employed, the motive was in its essential character a true one, and God accepted that which was good in it; and then, by the discipline of suffering, purged out the refuse and the dross. Jacob's choice was the spiritual one, while Esau's sole concern was for that which was earthly and temporary.

THE REVELATION OF GOD.

2. The next stage of Jacob's life is the manifestation of God to him, confirming his choice, and revealing his covenant in the vision of Bethel (Genesis 28).

This corresponds to the time in our Christian life when, having chosen God, He personally reveals Himself to the soul, and brings us into conscious covenant relations with Him.

This was followed in Jacob's case by many years of vicissitude and spiritual unsteadiness, during which he made little progress in his religious life, and showed in his dealings with Laban that the old natural spirit of self-acting and carnal wisdom was still there in all its activity.

VICTORY AT PENIEL.

3. At length we come to the third stage of his life, and that is his deeper religious experience and consecration, which begins in the scene at Peniel (Genesis 32), where, crushed with anxiety and impending danger, his own resources fail him at last, and he is driven to cast himself helplessly upon the strength of God. In that night of

agony and prayer, which has become the type of many a spiritual crisis since, he at length dies to his own sufficiency, sinks under the touch of God's withering hand, and rises into the victory of self-renunciation and triumphant faith, henceforth receiving the new name of Israel, in token of the transformation of his life.

This, however, was only the beginning of his consecrated life, for in the following chapter we find him still holding back from the fulness of God's will, and receiving the summons (Chap. 35:1): "Arise, go up to Bethel, and dwell there." And Jacob puts away the idols which had still remained in his household, and for a time obeys the divine command. A little later, however, we find him wandering again (Chap. 35:16); he even seems to have forgotten the full meaning of the divine command to dwell at Bethel, and probably this was the cause of all the troubles that followed in his later years.

THE DISCIPLINE OF TRIAL.

The next stage in Jacob's life is the discipline of trial, which is at last to burn out the selfishness and earthliness, and prepare him for the fulness of the blessing that God has already bestowed in covenant; to be the head of Israel's future tribes, and even give his name to its lasting and illustrious history.

These trials began in the death of Rachel at Ephratah, followed by the unnatural crimes of Jacob's sons, and, at last, the mysterious and terrible tragedy of Joseph's loss; and the years of agony and suspense that at length filled the bitter dregs of his cup of affliction.

THE TRIUMPH OF FAITH.

The last stage of Jacob's life is the triumph of faith, and the issue of his suffering in the happy reunion with his long-lost son, and the grateful testimony, "The Angel which redeemed me from all evil," and then, the dying confession of victory and satisfaction, "I have waited for thy salvation, O Lord."

SECTION VII.—*Joseph, or the Victory of Faith over Suffering and Wrong.*

Genesis 37:3-28; 39:1-6, 20-23; 41:30-43; 42:3-8;
45:1-15, 25-28; 50:22-26.

Jacob was the type of suffering, largely caused by his own sinfulness, and designed to sanctify him from the life of self. Joseph's sufferings have a different purpose, and are intended to show how the providence of God can overrule the most trying dispensations, and at length deliver His trusting children from the darkest and most mysterious trials, and crown them with glory and blessing.

1. The first chapter of Joseph's faith had reference to his early visions of the future; and the revelation to him of the will of God for his own destiny.

It was because he believed this, and rested in the divine faithfulness that he was persecuted by his brethren; but for the same reason, also, he was sustained in all the trying scenes of future years.

2. The trials of Joseph's faith.

First, came the cruel envy of his brethren, and their heartless crime; and next, the false accusings of his mis-

tress, and his languishing in prison amid neglect and humiliation, for weary hopeless years as it seemed, at least, to natural reasonings.

3. We see Joseph's faith under trials; bravely meeting them with courage and manliness; making the best of his situation, and so conducting himself that he rose to the highest place, both in the household of Potiphar, and in the prison of Pharaoh.

The secret of this was his fidelity to conscience, and his unflinching faith in God.

4. Joseph's faith was recompensed at last with complete deliverance and glorious triumph. The height to which he rose was greater than the depth to which he had sunk. And so it ever is in the story of true faith and obedience.

5. We see in Joseph next the faith which works by love.

He did not use his triumph for his own selfish aggrandizement or enjoyment; but first, for the salvation of the entire world from famine and death; and next, for the welfare of the very brethren who had so wronged him, forgiving their sin, receiving them to his love, and sharing with them his wealth and honors.

6. We see next in Joseph a faith that looks back upon trial in the light of God's wisdom and love. He saw the hand of God in all his sufferings, and above all his wrongs, and could say, "Ye meant it for evil against me; but God meant it unto good."

This is faith's after-view of trial. And only as we thus contemplate it can we endure it without bitterness or discouragement.

7. We see in Joseph, finally, the faith that looks out upon the future with an eternal hope. He saw something better than Egypt's throne; even the coming deliverance

of his people under Moses and Joshua; and still later the final resurrection of the dead, and the eternal inheritance of glory. And so his last act was to give commandment concerning his bones, and make sure that his dust should have a part in the glorious hopes that awaited his people in the ages to come.

How completely his life foreshadows all the highest aspects of the life of faith and godliness, as well as the sufferings and glory of that greater One who is for us not only the Example, but also the Object, the Author and the Finisher of our faith.

